



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES

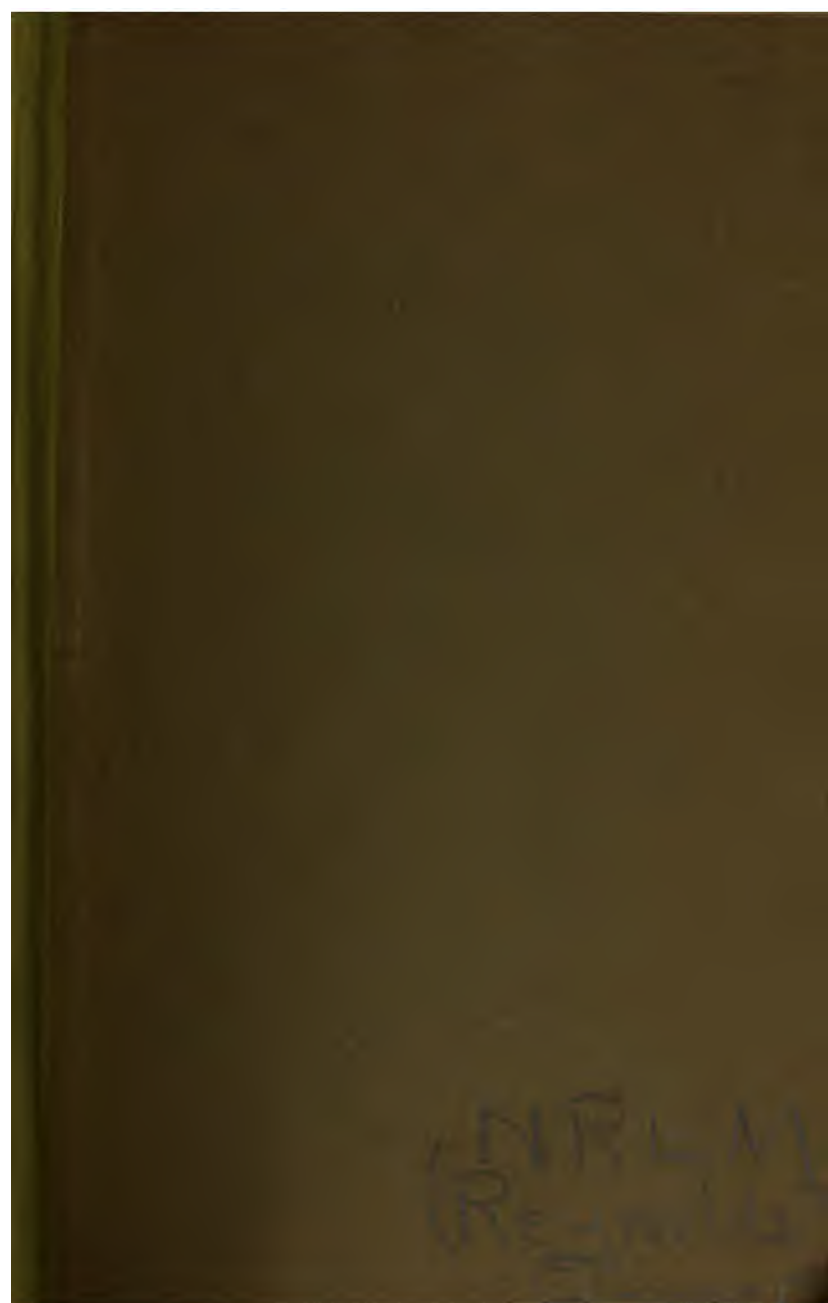


3 3433 08161565 4

204  
EPOX LIBRARY



Purchased in 1875.









The first of these is the fact that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The second is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The third is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The fourth is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The fifth is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The sixth is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The seventh is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The eighth is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The ninth is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable. The tenth is that the system is not a simple one. It is a complex system, and the behavior of the system is not predictable.

# CATENA CLASSICORUM

EDITED BY

THE REV.

ARTHUR HOLMES M.A.

FELLOW OF CLARE COLLEGE CAMBRIDGE AND LATE FELLOW OF ST JOHN'S  
CLASSICAL LECTURER OF CLARE, ST JOHN'S AND EMMANUEL

AND

THE REV.

CHARLES BIGG M.A.

LATE SENIOR STUDENT AND TUTOR OF CHRIST CHURCH OXFORD  
SECOND CLASSICAL MASTER OF CHELTENHAM COLLEGE

# RIVINGTONS

<b>London</b> ...	...	...	...	...	<i>Waterloo Place</i>
<b>Oxford</b> ...	...	...	...	...	<i>High Street</i>
<b>Cambridge</b> ...	...	...	...	...	<i>Trinity Street</i>

THE  
ILIAD OF HOMER<sup>'</sup>

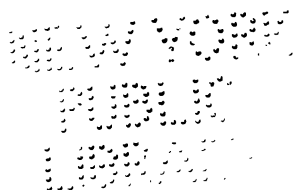
*From the Text of Bindorf*

WITH PREFACE AND NOTES BY

S. H. REYNOLDS M.A.

FELLOW AND TUTOR OF BRASENOSE COLLEGE OXFORD

BOOKS I—XII.



RIVINGTONS

London, Oxford, and Cambridge

1870

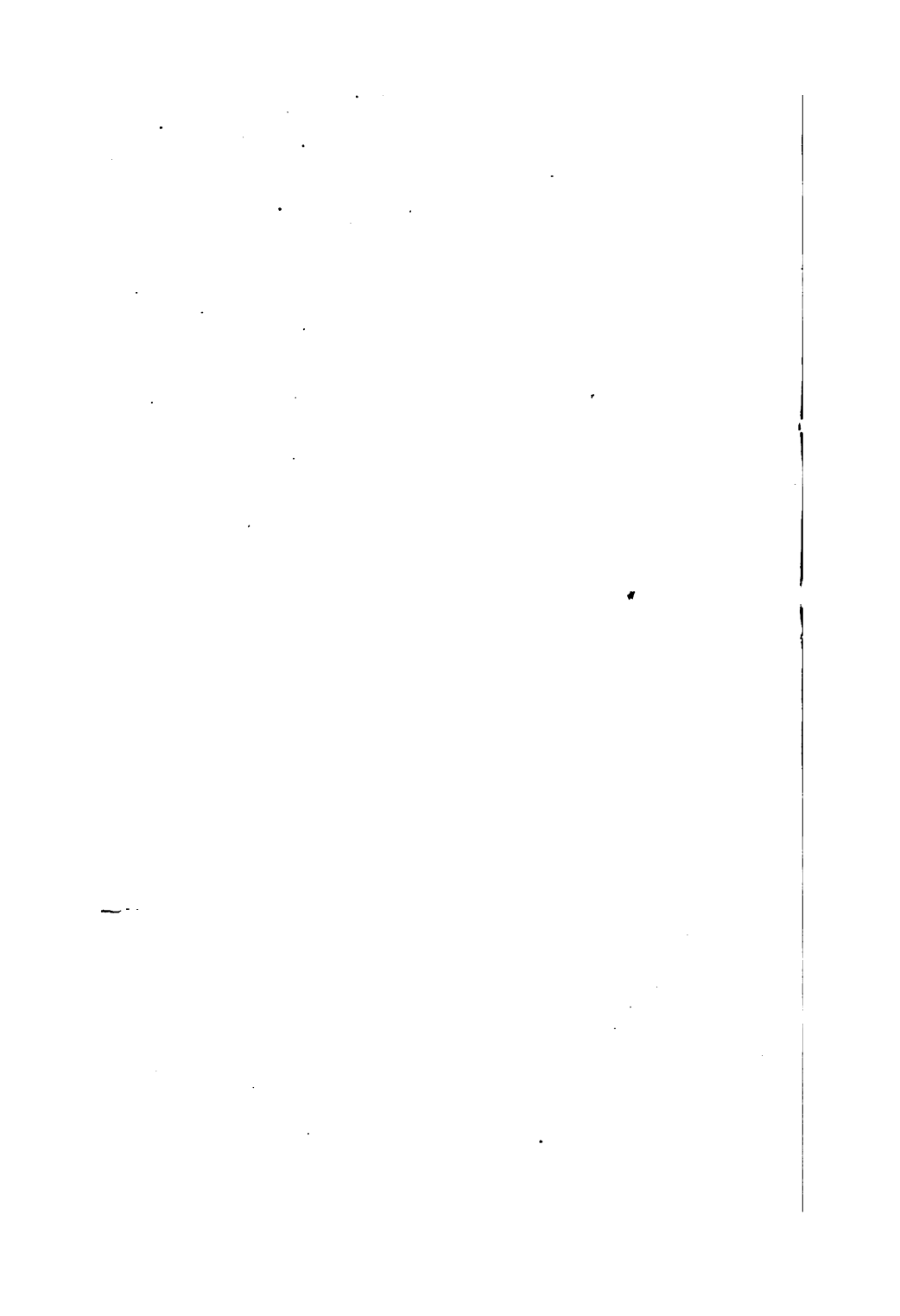
Cambridge:  
PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.



NOV 18 1891  
ALBANY  
N.Y.

IN editing this first portion of the *Iliad*, I have to express my thanks for some valuable hints supplied by Mr Arthur Holmes, the Cambridge Editor of the *Catena Classicorum*, and also by Mr D. B. Monro, Fellow of Oriel College. Mr Monro's own edition of Homer is, I trust, soon forthcoming. An article, by him, in the *Quarterly Review* of October, 1868, on the present state of the Homeric question, will be read with interest, and should be consulted. For criticism of the poetry of Homer, I know nothing that the student can readily obtain at all equal to Mr Matthew Arnold's *Lectures on Translating Homer* and *Last Words about Homer*. I have myself been deeply indebted to them, and gladly take an opportunity of acknowledging my obligation.





## P R E F A C E.

THE notes in this edition of Homer have been written to assist beginners. My wish has been to give a short and clear account of such words and constructions as seemed most to need explanation or comment. The grammatical references have been made to Jelf's *Greek Grammar*, from which also the technical terms I have employed have been mainly borrowed. I have also quoted largely from Buttmann's *Lexilogus*—a work of especial value to the Homeric student, not only for the actual results attained, but also, and perhaps chiefly, for the method followed in their attainment. I am aware, indeed, that the facts thus reached cannot be considered as exhausting the subject they deal with. Much fresh work has been done already; much more will doubtless be done in the future, especially by the new light which comparative philology has thrown upon modern scholarship. But its actual results are as yet slender and tentative, and I have therefore thought it better as far as possible to avoid introducing them into a work intended chiefly for boys, who need, above all things, definiteness, precision, certainty. Having then endeavoured to clear some of the first obstacles which the student will encounter, and to put him into the right way of working for himself, I will add only that, to know Homer well, he must read Homer for

himself often and carefully; and he will find him after all his own best commentator. *Ex ipso Homero Homerus optime intelligitur.*

With the difficulties of the Homeric text I have not ventured to grapple. I determined from the first to take some text of recognized authority, and to follow it without question. The choice seemed to lie between that of Dindorf and Bekker; and I have taken the former, as departing less widely from the ordinary readings, and containing fewer (apparently) conjectural emendations. There are only two passages in which I am aware of having departed from it, viz. in I. 97, where by a carelessness which it is too late to correct I have allowed the insertion of *λοιμοῖο βαρείας χεῖρας ἀφέξει*, in the place of Dindorf's reading *Δαναοῖσιν αἰεκέα λοιγὸν ἀπώσει*, and in IV. 212 (explained in the notes and list of errata), where the note on the passage implies a punctuation which I had intended to substitute for the one which Dindorf has sanctioned.

The entire question of the text is beset with its own special difficulties. The text, as we possess it, is based upon a revision by the Alexandrian grammarians of the third and second centuries B.C. Eight copies of Homer are known to us by name as having been in their hands—the copy of Antimachus, of Aristotle the philosopher, and *αἱ ἐκ πόλεων*, bearing the names of states and not of individuals; and it was with these as their material that the Alexandrians set themselves to the work of criticism<sup>1</sup>. The names that best deserve notice are those of Zenodotus, in the first half of the third century—of Aristophanes, who flourished about the middle of the third century—and of his late contemporary and pupil ARISTARCHUS,

<sup>1</sup> The word "criticism" is, perhaps, misleading; but I know of none that could be substituted for it. For a discussion of the serious imperfections of the Alexandrians both in their aim and method, vide Wolf's *Prolegomena*, cap. XXXVIII.

who was born in the latter half of the third century, and died, in advanced old age, B.C. 157. The authority of Aristarchus finally prevailed, and from his recension comes the traditional Homeric text, slightly altered, by subsequent grammarians, into the vulgate of the third or fourth century of the Christian era. The recovery of this text must be, for us, the recovery of Homer.

Thus far, we have been dealing with facts and certainties. The earlier history of Homer has been, and remains still, a matter of great dispute. It is certain, however, that if the date at which the Homeric poems were composed was as early as that generally attributed to them (i.e. circa 950 B.C.), they were composed at a time when they could not have been preserved in writing, and must therefore have been handed down by the rhapsodists. Now these rhapsodists were themselves poets as well as reciters of poetry—they would have been ill fitted for their function else; their object was not to preserve any author intact, but simply to recite passages of verse which would give their hearers pleasure. Is it necessary to say more in proof of the incomplete, the fragmentary, the varying, forms in which poems, so preserved, must have come down to a later age, and of the necessity which must have existed for (at least) some entire revision, before a consistent Homeric tradition could have been created or revived?

Or again, if a considerably later date is to be assigned to their composition, the author in that case cannot have written independently of the materials already existing to his hands, and traditional. From whatever point of view, therefore, we regard it, a late revision or a late composition must be assumed; and the question takes the new form—how much did the reviser or composer do; what new work did he add; how far did he follow others; how far did he produce an original poem?

These are points on which I will not attempt to offer an opinion. When it is seen clearly what are the real questions at issue their interest becomes mainly antiquarian. Whatever results may be arrived at, they cannot alter our judgment of the poems, nor ought they to lessen our admiring love for their authors. The merit is the same, whether the Homeric poems are the work of one man, or rather of an age and a nation that found in noble verse its natural expression, and the fullest satisfaction of all its deepest thoughts,—as our own age and nation finds an expression and a satisfaction in political and industrial creations, and in the development of the exact sciences. For, in spite of the varied richness of our poetical literature, we have no poet who is to us what Homer was to the Greek.

The substance of the Homeric poems belongs to a time when philosophy, properly so called, had not sprung into being. And yet questions had been started similar to those to which philosophy afterwards turned itself and furnished only a different kind of answer. It might seem strange that the most difficult questions were the first to occupy attention<sup>1</sup>—that subjects, of which we still know nothing, should have been confidently dealt with in the early dawn of knowledge. Yet history shews us that it was so, and has always been so. What was the origin of the world; what the inner nature of the forces by which it is guided and governed; how is it that the “Laws of Nature”, as we call them, produce the effects we witness? Philosophers took these questions and dealt with them in their own way. The world had arisen out of water, or air, or from the four elements combined; attraction and repulsion, love and hatred, necessity, chance, intellect;—such

<sup>1</sup> Vide Grote, *Hist. of Greece*, Vol. I. cap. 16, where a full account will be found of the nature, and difficulty, and importance of the early Greek philosophy; and a comparison of it with the mythological system which preceded it.

were the principles assumed to solve the problem, such the conjectures thrown out at random and admitting neither of being confirmed nor refuted. Grotesque and useless in themselves, in their own place and order these theories are not to be undervalued. The time had not yet come for gradual work and patient industry, building up by slow degrees the great edifice of knowledge. Mankind in their feebleness and ignorance could be stimulated to exertion only by the deceptive prospect of omniscience; and the journey must be short, and the road smooth, and the goal easy of attainment. Think what we may of these notions now, modern science could never have arisen without them. But neither could they have arisen but for the system of thought that preceded them—the philosophy, as I shall venture to call it, of which the Homeric poems furnish us with the best examples. With Homer, all was referred to the personal agency of Gods, either residing in or identified with the several parts and phenomena of the material universe. The sun is a God, pursuing his daily journey through the heavens, and overlooking all things. The lightning is the sign and messenger of the wrath of Zeus. Pestilence and death come from the darts of Apollo or Artemis. Night and morning, even, are erected into divine personages. Men explained the world around them by the laws of their own nature, and knew no other explanation. Religion, history, art, philosophy, science—as far as these were possible, they are all combined in Homer's encyclopædic verse.

But what was the human nature which Homer has described, and the society of which the Homeric hero was a member? They were very different from human nature and society as they exist now, or as they existed at a later period of Greek history. The Homeric king is drawn as being in effect a constitutional sovereign. His power was inherited from his forefathers, and his prerogatives were fixed and

limited—fixed by custom and tradition rather than by enactment, and limited by the presence of the nobles who surrounded him, and themselves possessed a power similar to his own. Over the common people, indeed, the monarch was supreme, but here his supremacy ended. With his nobles he was little more than *primus inter pares*,—their natural leader, as long as he shewed capacity to lead them; their judge and lawgiver as long as the *θέμιοτες*<sup>1</sup> he uttered bore stamp of the divine wisdom which was supposed to have dictated them. This state of society passed away when the nobles raised themselves to a full equality with the king, and substituted an avowed aristocratical for a monarchical form of government. The accession of the commons to a share of political power, was, in every case, of later growth<sup>2</sup>.

We may learn, too, from Homer's pages, how weak was the tie which bound together the assembled Greek warriors<sup>3</sup>. The Hellenic name and traditions were of later origin. It was not yet felt that the Ἕλληνες were a separate people, the sole possessors of civilization—the worthy representatives of the race, while the outer world was barbarian. The story of the wrath of Achilles illustrates very well this weakness of national sentiment. At offence given, he abandons the whole purpose of the campaign, and for some time withdraws his troops from all part in the war. And this continues until the same blind impulse (*θυμός*) which had led him to inactivity, forces him on again to battle. It is to revenge the death of Patroclus that he fights, just as it was to avenge the rape of Briseïs that he had retired. The difficulties of Agamemnon were very similar to those which beset Montrose in the management of his troops of Highlanders; and they

<sup>1</sup> Conf. *II.* i. 238, note, and Maine's *Ancient Law*, p. 4.

<sup>2</sup> On this whole subject, vide Arnold's *Thucydides*, Vol. I, Appendix i.

<sup>3</sup> Conf. *Thucydides*, Bk. i. cap. 3.

arose in both cases from the same cause—from the absence of any real bond of union between the half disciplined forces of which the army of either leader was composed—from the absence, in other words, of nationality.

It is less easy, perhaps, to shew the essential differences between human nature then and now; but there are some obvious remarks which may help us to feel that such differences there are, real and deeply seated. It is clear in the first place, that several types of character have come into existence since Homer's time—the man of science, the philanthropist, the saint—while none have wholly disappeared. There is a corresponding difference, too, between some of the habitual motives and impulses under which men acted. The destructive instincts were in excess, the constructive barely developed. Veneration and love were possible; but benevolence—a regard for the good of others, independently of race and family—there was no such thing, nor did the militant civilization of Greece admit of it. We might readily multiply remarks such as these, but the matter will be made clearer by concrete instances than by any abstract discussion of types or motives. We shall be in a fair position to understand it when we consider, on the one hand, how easily could Ajax or Achilles or Priam or Diomed find a place or a counterpart in the modern world. The very characters seem to exist about us, to meet us with a deceptive freshness, and endanger our forgetting the changes that man's nature has undergone. But what place or what counterpart could be found, in Homer's world, for Howard, for Bossuet, for Newton, for St Francis?

I must add, before concluding my preface, that, much as there is uncertain about the early history of Homer, we may assume the following as established. The *Iliad* and *Odyssey* were not the work of the same man, nor do they



belong to the same age, or order of poetry. And further, the Iliad bears more indisputable marks of a composite origin than the Odyssey does. It was probably much the earlier poem, though it existed at first only in a fragmentary form. And again, it is certain (however we may explain the fact) that, whereas in Pindar's time there had been a vast body of Epic poetry, the whole of which had been popularly considered as Homeric, in Plato's time the Iliad and Odyssey had been separated off from the rest, and were substantially the same as we now possess them. It is true, indeed<sup>1</sup>, that the Homer even of late classical times cannot have been entirely the same as ours. This would follow from the nature of the work done subsequently by the Alexandrian grammarians and their successors in the task of criticism. They re-arranged and altered and omitted much of the material they had received; but I call that material substantially the same as ours when I am comparing it with the vast chaotic mass,

<sup>1</sup> Among the many proofs which could be offered of this, I have come across two curious instances which I have not seen elsewhere noted. In Aristotle, *Hist. Anim.* Bk. VI. cap. 28, the lines following are given as Homeric:

Θρέψεν ἐπὶ χλοῦνῃ σὺν ἀγρίῳ, οὐδὲ ἐψέκει  
Θηρὶ γὰρ σιτοφάγῳ, ἀλλὰ βίῳ ὕληεντι.

These occur nowhere in our Homer. They appear to be made up, with slight alterations, from the account of the wild boar sent by Artemis to ravage the plantations of Cæneus, *Il.* ix. 539, and from the description of the Cyclops, *Od.* ix. 190, 191.

Again, in the *Poetics*, cap. 8, Aristotle, praising Homer for the essential unity of his writings, states expressly that the story of Ulysses' wound on Mount Parnassus is not given in the *Odyssey*. It forms part of Bk. XIX. in the *Odyssey* as we possess it. However, since Aristotle's statement admits of being understood in a less precise sense than the above, I subjoin it *in extenso*. 'Ὀδύσσειαν γὰρ ποιῶν οὐκ ἐποίησεν ἅπαντα δσα αὐτῷ συνέβη, οἷον πληγῆναι μὲν ἐν τῷ Παρνασσῷ, μαρῆναι δὲ προσποιήσασθαι ἐν τῷ ἀγερμῷ —ἀλλὰ περὶ μίαν πράξιν οἷαν λέγομεν τὴν Ὀδύσσειαν συνέστησεν, ὁμοίως δὲ καὶ τὴν Ἰλιάδα.

of which the contents of our Iliad and Odyssey formed but a small part, and the whole of which in Pindar's day went indiscriminately under the common title of Homer and the Homeric poems.

I have written in my notes nothing about the beauties of Homer as a poet. The omission has been intentional; for I doubt whether a series of demands made on the reader's admiration is at all likely to do any good—whether it does not tend rather to interfere with his enjoyment of the marked passages than to stimulate it. But, as I do not wish to pass the subject altogether, I will say now that the special characteristics of Homer's verse are sustained grandeur, and along with it (and the union is a most rare excellence) a perfect freedom from complexity in thought or language, and a force of genius that seems to flow ever without exhaustion and without consciousness of effort,—rapidity, simplicity, nobleness. And as we read his lines, the sense ought never to be absent that we are in the presence of one of the three or four great poets of all time; that, as Dante for modern art, so, for ancient art, Homer stands out as the first and principal figure—the *poeta sovrano* beyond all limits of rivalry or comparison. Theirs are the verses which embody a perfection which we can conceive only because they have shewn it to us. It is our reverence which is due here and not our praise. The space about these men is holy ground.



## ADDENDA ET CORRIGENDA.

Some apology is due for the following lengthy table of *addenda and corrigenda*. The first five books were printed off before I had made the corrections I wished, and while I supposed that I could still make changes which I felt were required.

### BOOK I.

4. note.] Something more should have been said here about the argument from comparative philology, and the nature and amount of the evidence which it supplies. Let us suppose the student's attention called to the line (Bk. I. 30),

*ἡμετέρῳ ἐν ὀκῳ ἐν Ἀργεὶ τηλόθι πάτρης,*

and again to VI. 258,

*ἀλλὰ μὲν ὄφρα κέ τοι μελιηδέα οἶνον ἐρείκω.*

He will observe in each of them an open unelided short vowel, in the one line before *ὀκῳ*, and in the other before *οἶνον*, standing as it would stand if each of these two words began not with a vowel but with a consonant; and he will no doubt remember the kindred Latin forms *vicus* and *vinum*, each actually beginning with a consonant. Now if this were all it would be a curious coincidence and perhaps nothing more. But the case becomes very different when we extend the list of words and the number of languages where a consonant is found which does not now exist in the kindred Greek form—which has in fact been lost (for no other explanation is possible) sometimes from the beginning, sometimes from the middle of the word. I subjoin a few undoubted instances :—

GREEK.	SANSKRIT.	LATIN.	GOTHIC.	ENGLISH.
<i>ὄϊς</i>	<i>avis</i>	<i>ovis</i>	<i>avi-str.</i> (Eng. sheep-stall	<i>ewe</i>
<i>οἶδα</i>	{ <i>vēdmi</i> <i>vēda</i> (perf.) }	<i>video</i>	<i>vait</i>	<i>wit</i>
<i>ἰτέα</i>		<i>vitex</i>		<i>withy</i>
<i>αἶς</i> }		<i>ævum</i>	<i>aiv-s</i> , time	<i>ever</i>
<i>αἶω</i> }		<i>æ(vi)ta(t)s</i> }	<i>aiv</i> (adv.) ever	
		<i>æ(vi)ternus</i> }		
<i>ἔαρ</i>	<i>vasantas</i>	<i>ver</i>		
<i>ἡδύς</i>	<i>svādus</i>	<i>suavis</i> }	<i>sutis</i>	<i>sweet</i>
		<i>suadeo</i> }		
<i>ἰδῶ</i>	<i>svidyāmi</i>	<i>sudor</i>		<i>sweat</i>
<i>ἰός</i>	<i>vishas</i> }	<i>virus</i>		
(poison)	<i>visham</i> }			

We can no longer suppose these facts the result of accident. From a review of the whole evidence, the theory is forced upon us that one or more letters have been systematically omitted from the Greek; that this was not the case in the first state of the language, but that the missing letters disappeared after the date of the earliest verse composition. And this lost letter was, in most cases, the *v* or *w* sound which we call the digamma.

39. note.] This passage is wrongly said to be the first in which the preposition is separated from the verb. The first is in line 25, *ἐπὶ μῦθον ἔτελλεν*.

135. note.] For *the line ends* read *these lines end*.

236. note.] The wording of this note is somewhat obscure. *Περί* is an adverb only inasmuch as it is a preposition belonging to, although separated from, a verb. The translation given may stand. On the Homeric metals conf. Juvenius Mundi, where the view is maintained that *χαλκός* = simply copper, and not a mixed metal.

244. note.] *Add.* For this sense of *θε*, conf. II. XVI. 433.

393. note. line 8.] For *substitution of the 3rd person for the second* read *substitution, in the translation, of the 2nd person for the 3rd*.

526. note. line 11.] *Dele obsolete.* The word occurs in *Agamemnon*, 126,

*χρόνῳ μὲν ἀγραί Πριάμῳ πῶλιν, κ.τ.λ.*

572. note.] The use of the adjective *ἐπίηρος* in the nominative singular seems to decide the question in favour of Aristarchus, and against Büttmann and the Scholiast. Vide Arist. *de Animā*, I. 5, *ἡ δὲ χθὼν ἐπίηρος, κ.τ.λ.*

594. text.] For *ενθα* read *ενθα*.

#### BOOK II.

82. text.] Erase colon after *δς*.

103. note. line 19.] For *διδῶ* read *διδῶ*.

203. text.] For *βυσιλεύσομεν*, read *βασιλεύσομεν*.

217. text.] For *ῆν* read *ην*.

323. note.] For *ανεω* read *ανεω*.

397. note. line 7.] *Dele* "*καύματος*," and for v. 865 read v. 523.

415. note. line 4.] For *causal* read *material*, and *dele* remainder of note. Conf. Jelf, Vol. II. § 540. "The poets use a material genitive with many other verbs—. The epic is very rich in this idiom, which is more and more lost in the later language; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it as a mere lifeless work." *Od.* III. 408, *ἐπὶστλβοντες ἀλειφατος*. *Plat. Phaed.* p. 113, *ἄλγευσαν ὕδατος καὶ πηλοῦ*. II. IX. 242. VI. 331. XI. 667.

509. text.] Insert comma after *κλον*.

597. note. line 1.] *Dele*, and place full stop after *asserted*.

line 3.] Place comma after *ῶσθημι*.

692. text.] For *ἐρχεσμιώρους* read *ἐγχεσμιώρους*.

#### BOOK III.

111. text.] For *Ἀχαιοί* read *Ἀχαιοί*.

163. text.] For *φίλους* read *φίλους*.

#### BOOK IV.

24. note. line 5.] For *must* read *may*. Since *στήθος* can be accusative = *κατὰ στήθος* or *ἐν στήθει*.

202. text.] For *ἐξ* read *ἐξ*.

211.] The reading in the text is Dindorf's, while the note implies the other reading. I had intended to have the parenthesis marked as ending at *κυκλῶσε*—. The sense so gained appears far preferable.

227. text.] For *φυσάλωντας* read *φυσίδωντας*.

286. note. line 6.] For *our* read *your*.

328. note. line 2.] Dele comma after shout, and insert full stop.

413. text.] For *νεμεσῶ* read *νεμεσῶ*.

510. text.] For *Ἀργεῖους* read *Ἀργεῖους*.

## BOOK V.

715. text.] For *ὑπέρτημεν* read *ὑπέστημεν*.

717. note.] For *οὐλον* read *οἶλον*.

739. note. fourth line from bottom.] Dele comma at end of line.

843. note.] With this note conf. note on i. 51.

865. note.] *Dele*, since *καύματος*, according to the reading given in the text, is, of course, governed by *ἐξ*=*after* or *arising from heat*.

## BOOK VI.

152. note.] It is more probable that Argos is here=that part of the mainland which was under the dominion of Agamemnon. Ephyre, *i. e.* Corinth, was part of this. Conf. II. 570. Vide also *Juventus Mundi*, cap. II. for the various senses in which the name Argos was used by Homer.

462. text.] *Dele* full stop at close of line.

## BOOK VII.

29. note.] Add at close, and *πόλεμος κ. τ. λ. would be in the genitive, not in the accusative case*.

## BOOK VIII.

149. text.] For *ὅπ' ἐμείρο* read *ὅπ' ἐμείο*.

315. text.] For *λάθη* read *λύθη*.

423. note.] For 523 read 423.

## BOOK IX.

19. text.] For *κατέκευθεν* read *κατέρευθεν*.

57. text.] For *νέοι* read *νέος*.

62. text.] *ἀτιμήσει*. This is the reading given in Dindorf's text. The common reading is *ἀτιμήσει'*,—a more usual mood and tense with *κε*; but either will do.

203. note.] For *nowhere else* read *nowhere else in Homer*.

315. text.] For *ἐμεγ'* read *ἐμε γ'*.

653. text.] For *κτενοντ'* read *κτελνοντ'*.

681. text.] For *σῶψ* read *σῶψ*.

## BOOK X.

98. note.] It is perhaps wrong to call the explanation offered by the Scholiast "inadmissible." It can certainly be supported by parallels from other authors, though not from Homer. Conf. e. g. Eur. *Rhesus*, 59, *εἰ γὰρ φαεινὸν μὴ συνέσχον ἥλίου λαμπτήρες*, κ. τ. λ. where by "the rays of the sun" can only be meant "the absence of the sun's rays." Conf. also Soph. *Ajax*, 674. Virg. *Ecl.* II. 26. *Georg.* IV. 484.

363. text.] For *ωι* read *ὦς*.

370. text.] For *μὲν* read *μὲν*.

399. text.] For *ἀδηκόες* read *ἀδηκότες*.  
 485. note.] Add=*sheep that have no σημάντωρ (shepherd)*. Conf. xv.  
 325.

## BOOK XI.

289. text.] For *Zeus* read *Ζεύς*.  
 356. note.] This genitive should perhaps be explained here, and at v. 309, as of the part held or pressed against. This is a very common Homeric construction.  
 512. note.] *ἀγρεῖ* is found in *Æsch. Agam.* 125, *χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος*.  
 542. text.] For *ὀλέεινε* read *ἀλέεινε*.  
 610. text.] For *ικαίνεται* read *ικάνεται*.  
 750. text.] For *κεν'* read *κεν*.

## BOOK XII.

53. text.] Add a comma after *εὔρε'*.  
 174. text.] For *ἔκτορι* read *ἔκτορι*.  
 199. text.] For *ῥ* read *ῥ'*.  
 258. note.] For *κροσσας* read *κρόσσας*.  
 300. text.] Omit full stop at end of line.  
 473. note. line 3.] For *a neg.* read *a neg.*

ΙΛΙΑΔΟΣ Α.

61



## SUMMARY.

Invocation of the Muse (1—7). Chryses, priest of Apollo, comes to the Greek host before Troy, desiring 'to ransom his captive daughter, who had been given to Agamemnon (8—21). Agamemnon harshly refuses to give her up; and thereupon Apollo, at the prayer of his priest, sends a pestilence upon the Greek army (22—52). Achilles calls an assembly of the Greeks, and Calchas declares the cause of the God's anger, viz. the refusal of Agamemnon to restore to Chryses his daughter (53—100). Agamemnon, angry at being thus compelled to abandon his prize, announces his intention of recompensing himself by taking the captive that had been assigned to some other of the chiefs (101—147); and after a sharp contention with Achilles, who threatens to withdraw himself from the confederacy, he declares that he will take Achilles' prize, Briseis (148—187). Athène diverts Achilles from his half-formed purpose of immediate and violent revenge, promising him full satisfaction for the wrongs now done to him (188—222). The contest between the two chiefs goes on, in spite of the interference of Nestor (223—305). When the assembly has broken up, Chryses' daughter is sent home to him, and lustrations and solemn sacrifices are made throughout the army (306—317). Briseis is taken from Achilles by Agamemnon's orders. He resigns her without a contest (318—347); but prays his mother Thetis to obtain vengeance for him upon the Greeks, and especially upon their king Agamemnon (347—412). This she promises to do (413—427). Apollo, at his priest's intercession stays the pestilence (428—487). Thetis obtains a promise from Zeus to grant victory to the Trojans until the Greeks have given satisfaction to Achilles (488—530); but their interview does not pass without the knowledge of Hère, who was, with Athène, the chief protectress of the Greeks. She accordingly commences to upbraid Zeus for plotting, as he ever did, without her knowledge, but he cuts short her jealous surmises with an outburst of threats and anger (531—569). Hephestus prevails on Hère, his mother, to submit, since resistance can avail her nothing; and, peace being thus restored, the Gods banquet until the sun sets, and then retire to their houses to rest (570—611).

# Τ Η Σ Ι Λ Ι Α Δ Ο Σ

## ΡΑΨΩΙΔΙΑ Α.

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
 οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,  
 πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν  
 οἰωνοῖσι τε πᾶσι· Διὸς δ' ἐτελέετο βουλή·  
 5 ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
 Ἀτρεΐδης τε, ἄναξ ὀνδρῶν, καὶ δῖος Ἀχιλλεύς.  
 τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;

2 οὐλομένην.] Properly 2nd aorist middle part. from ὀλλυμι. As an adjective it is used always, or nearly always, in an active sense = *destructive* or *pernicious*. Conf. v. 876. Od. x. 394. It is clearly explained here by the words which follow.

3 προΐαψεν.] This word is often translated *sent before their time*; but the usual sense of πρὸ in composition would lead us to prefer *sent before it, sent away*, without any notion of time. Conf. v. 190, where the notion *prematurely* is quite out of place. There is good authority however for either translation here.

4 αὐτοὺς δὲ ἐλώρια.] The apparent hiatus is here admissible, since ἐλώρια is one of several words which in Homer take the *digamma* before them. This letter disappeared very early from the Greek tongue, so early that it was left unwritten when Homer was committed to writing, though in Homer's own time it undoubtedly existed in the spoken language. We trace its presence in the Homeric poems, sometimes, as in the present line, and in lines 7, 104, 115, &c. by finding an (apparent)

hiatus which would be inadmissible without it; sometimes, as in Iliad ix. 392 by finding a short termination lengthened, apparently before a vowel in the succeeding word, really before the digamma with which the next word commences. The existence of this unwritten letter was discovered by Richard Bentley; and has been since confirmed, beyond a doubt, by arguments drawn from comparative philology. Words which take the digamma once, as a rule take it always: the exceptions may be explained either as real exceptions, or by supposing the digamma to be present still, but with the force not of a consonant but of a breathing. We may observe here that *long* vowels and diphthongs before succeeding vowels, sometimes remain long even without the interposition of the digamma, sometimes are shortened. Final αι and οι are, however, in such cases, most commonly shortened; αι is sometimes elided.

5 πᾶσι] = *parrois*, i.e. of all kinds.

8 ἔριδι ξυνέηκε μάχεσθαι.] μάχεσθαι is introduced *exegetically*;

Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς  
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
οὔνεκα τὸν Χρῦσην ἠτίμησ' ἀρητῆρα

Ἀτρεΐδης. ὁ γὰρ ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν,  
λυσόμενός τε θύγατρα, φέρων τ' ἀπηρεΐσι' ἄποινα,  
στέμματα' ἔχων ἐν χερσίν. ἐκηβόλου Ἀπόλλωνος  
χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ ἐλίσσето πάντας Ἀχαιοὺς, 15  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν

“Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,  
ἐκτέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι  
παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20  
ἄζόμενοι Διὸς υἱόν, ἐκηβόλον Ἀπόλλωνα.”

Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν 25

i.e. as adding a point of further detail, where the sentence would have been complete grammatically without it. Translate, *brought them* (pitted them) *together in strife*, so that *they contended*; rather than, *so that they contended in strife*. *Μάχεσθαι* does not necessarily imply actual fighting. Comp. v. 875.

9 δ] ὁ, ἡ, τὸ, is commonly used by Homer either as a demonstrative, or as a relative pronoun, not as an article, vide l. 125 and passim. This is in general, as here, quite obviously the case. There are some instances in which the meaning is less obvious, as e.g. in line 11, where τὸν must yet be taken as a demonstrative pronoun, introduced for emphasis (as such a pronoun frequently is in English poetry) immediately before the proper name: or again in v. 396, which admits of a similar explanation of ὁ as emphatic. In some few instances real exceptions must be allowed: but the question may be raised whether such cases

are not proofs of a corruption of, or addition to the text, rather than of a possible Homeric usage. We may add that, by a change of meaning similar to that which occurred in later Greek, the definite article in all the Romance languages is a form of the Latin demonstrative *ille*.

13. Observe in this line the change of voice, λῶν = *I release a captive to another* (as in lines 20 and 29.) λῶμαι = *I seek to get a captive released*. The middle is therefore properly used in the line before us.

20 λῶσαι.] The infinitive stands here absolutely, and with the force of an imperative, a construction very frequent in Homer (vid. vi. 274, &c.) sometimes found in the Attic poets, (but only for the second person), and, occasionally, in Attic prose.

23 αἰδεῖσθαι, δέχθαι.] These infinitives depend on ἐπενφήμησαν· an irregular construction, admissible because ἐπενφήμησαν is really = *bade by a shout of applause*.

· “Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κεικῶ,  
 ἢ νῦν, δηθύνοντ’, ἢ ὕστερον, αὖτις ἰόντα.  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ’ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἰᾶργεϊ, τηλόθι πάτρης, 30  
 ἱστὸν ἐποῦχομένην, καὶ ἑμὸν λέχος ἀντιώσων.  
 ἀλλ’ ἴθι, μή μ’ ἐρέθιζε, σαώτερος ὥς κε νέηαι.”  
 Ὡς ἔφατ’· ἔδδεισεν δ’ ὁ γέρον, καὶ ἐπέειθετο μύθῳ  
 βῆ δ’ ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.

26 κεικῶ] = κεικῶ. Among the irregular forms of the subjunctive in Homer we may notice as of frequent occurrence the introduction of ε (or more rarely ει) before η or ω; and the shortening of the long penultimate. In III. 441, both changes are made in the same word, *τραπέλομεν* = *τραπῶμεν*.

28 μή νύ τοι οὐ χραίσμῃ.] The construction of this sentence is as if some such word as *ὅρα* or *δέδοικα* had preceded it. It does not depend upon the preceding lines. For a parallel vide v. 487, 488.

χραίσμῃ] is the 2nd aorist of \*χραισμέω, a form not in use. The word means, properly, *to ward off*. It is used, in its full construction, with an accusative of the evil warded off (but this is never a concrete object, person or thing, but always some such general idea as e.g. *θλεθρος*, *θανάτος*), and with a dative of the person from whom it is warded off. VII. 143, 144. In the passage before us the accusative is not expressed, but must be implied from the context.

The verb *χραισμεῖν* is never used in a positive sense, but always either with a negative expressed, or ironically.

31 ἱστὸν ἐποῦχομένην.] Literally *approaching*, hence *working at, plying, the loom*. This is no servile office assigned by Agamemnon to his captive. To weave was the common occupation of ladies of

rank, it was the occupation of Helen at Troy, of Penelope, of Calypso, and of Circe.

ἑμὸν λέχος ἀντιώσων.] The verb *ἀντιώω* is here used euphemistically, just as *προσώνω* is in III. 411. It meant originally *to approach or go towards*. Here it = *εὐπρεπίζω*, *to attend to or care for*. Any further meaning than this must be supplied entirely from the context. It does not mean sharing. This sense is possible only with a genitive of the thing shared, and it would be implied, further, that the thing shared was wished for by the person sharing it, vid. I. 67. With the dative it expresses a chance meeting, usually to the harm of the subject of the verb, XXI. 151.

34 ἀκέων.] This word has been variously interpreted, as the present participle of a supposed verb *ἀκέω*, (which actually occurs in Apollonius Rhodius, I. 765), and as an adverb. We find the word sometimes inflected as in *Il.* I. 569. *Od.* XIV. 195, sometimes uninflected although the subject of the sentence is feminine (*Il.* VIII. 459) or plural (*Od.* XXI. 89). Buttmann considers the word an adverb, early mistaken for a participle, from its form, and from its being used in general in sentences the subject of which is a masculine nominative. He derives it from a negative and *χαίνω*, whence came an adjective *δακτος*, the change of *χ* to *κ* being frequent in Ionic

πολλά δ' ἔπειτ' ἀπάνευθε κιῶν ἡρῶθ' ὁ γεραίς 35  
 Ἀπίλλωνι ἀνακτι, τὸν ἡῦκομος τέκε Λητώ·

“Κλῦθί μεν, Ἀργυρότοξ’, ὃς Χρῦσῃν ἀμφιβέβηκας,  
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἰφι ἀνάσσεις,  
 Σμυνθεὺ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα,  
 ἢ εἰ δὴ ποτέ τοι κατὰ πλόνα μηρὶ ἔκτα 40  
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ᾧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,  
 τόξ' ὅμοισιν ἔχων, ἀμφηρεφέα τε φαρέτρην 45  
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,  
 αὐτοῦ κινηθέντος. ὁ δ' ἦϊε νυκτὶ ἐοικώς.  
 ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκε·

Greek. The acc. fem. sing. of this adjective, in Ionic ἀκτήν, ἀκήν, gives one adverbial form used by Homer; the acc. neut. sing. ἀκας gives the one before us, formed after the analogy of ἰλαος, ἰλεων. The adverbial use of several cases of adjectives is frequent in Greek; particularly of the dative and accus. feminine sing., and of the accusative neuter, sing. and plural.

37 ἀμφιβέβηκας.] Used with the force of a present = *thou who defendest*, strictly = *thou who hast assumed the posture of a defender*. ἀμφιβαλεῖν and περιβαλεῖν are applied frequently to warriors defending the body of a prostrate friend.

39 Σμυνθεὺ.] An adjective derived from Sminthe or Sminthus, a city of the Troad where Apollo was especially worshipped: according to others from σμίνθος a mouse, either as a symbol of the prophetic art, or because Apollo was said to have freed Chrysa from a plague of mice.

εἰ...ἐπὶ νηὶν ἔρεψα.] *If I ever roofed*, i. e. *built from the ground to the roof*. The verb ἐρέπω means also to *crown* or *wreath* with garlands, and by some it has been so

interpreted in this passage.

It was certainly understood in the former sense by Plato. *εἴ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιο*. Rep. 394. We have here the first instance of a preposition separated from the verb with which it is compounded. Similar instances will occur very frequently.

40 κατὰ πλόνα μηρὶ ἔκτα.] *μηροὶ* *μήρα* and *μηρία*, are used indifferently for *the thighs* or *the thigh-bones*, here probably for the latter. Conf. line 460 et seq. where the process of sacrifice is described at length.

42 σοῖσι βέλεσσιν.] Dative of the instrument.

44 κατὰ] with Genitive = *down from*, with Acc. = *down to*. So ὑπὸ with Genitive = *from under*, with Dative = *at rest under*, with Acc. = *to a position under*; the proper force of the case being added to the original meaning of the preposition.

47 ὁ δ' ἦϊε νυκτὶ ἐοικώς.] A simile frequently used by Homer to express a threatening and fearful aspect, conf. *Il.* xii. 463, and *Od.* xi. 606.

δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.  
 οὐρῆας μὲν πρῶτον ἐπ'όχετο καὶ κύνας ἀργούσ· 50  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις  
 βάλλ', αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.  
 Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,  
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρῃ· 55  
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
 οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὅτω  
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
 εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιοῖς.  
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρεώμεν, ἡ ἱερῆα,  
 ἡ καὶ ὄνειροπόλον· καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν·  
 ὅς κ' εἴποι, ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων·

51 *ἔχεπευκὲς*.] Commonly derived from *ἔχω* and *πεύκη* a *pine tree*, and translated *bitter*, as if it were = *ἔχω* *τὴν πικρίαν τῆς πεύκης*. We must look for its derivation, however, not in *πεύκη* itself, but in an older root from which *πεύκη*, too, is derived, the idea of which is not *bitter*, but *pointed*. This accounts for the adjectival form \**πευκῆς*, which exists only in the compound before us, and in *περιπευκῆς*, XI. 845, a word from the same root, with the intensive prefix *περί*. It is therefore possible that *ἔχε*, too, is an intensive prefix, connected etymologically with *ἔχω* only as the intensive *ἔχα* is, and with the same force as *ἔχα*. *Βέλος ἔχεπευκὲς* will then be *the very pointed, the very piercing, arrow*.

58 *τοῖσι δ' ἀνιστάμενος*.] *δὲ* is here employed, as it frequently is by Homer, and also by later authors, to introduce the apodosis of a sentence. Vide Herod. I. 146. sec. 4. and Soph. *Phil.* 87. If it is translated it must be *then*; but it is perhaps better to consider it as mark-

ing the statement of a further incident in the narrative, and not to translate it at all, conf. I. 194 &c. &c.

59 *παλιμπλαγχθέντας*.] This is the only tense of the compound verb in use. It is commonly translated *wandering back* or *forced to wander back*. But we find the simple *πλάζω* used in a sense which may justify us in translating the word before us *having failed, being disappointed of our purpose*, conf. II. II. 132; or again XI. 351, where *πλάζω* is used in a sense from which we may derive the same meaning for its compound, but by a different sense of the original word, viz. *struck back*, and hence *frustrated, baffled*.

61 *εἰ*.] Used as the Latin *si* frequently is, = *since*.

62 *ἐρεώμεν*.] Vide note on line 26.

63 *καὶ γάρ τ' ὄναρ (= τι ὄναρ)*] *For even a dream*; i.e. even that which is the least mysterious, and the least apparently supernatural source of a knowledge of the divine will.

εἴ τ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, εἴ θ' ἐκατόμβης· 65  
αἶ κέν πως ἄρνων κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντίστας ἡμῖν ἀπὸ λουγὸν ἀμύναι."

"Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη  
Κάλχας Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος,  
ὅς ἦδ' ἰδὼν τά τ' ἑόντα, τά τ' ἐσσόμενα, πρό τ' ἑόντα, 70  
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἶσω  
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
ὃ σφιν εὐφρονέων ἀγορήσατο, καὶ μετέειπεν·

"ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι 75  
μῆνιν Ἀπόλλωνος, ἐκατηβέλταο ἄνακτος.  
τοῖγάρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον  
ἣ μὲν μοι πρόφρων ἔπеси καὶ χερσὶν ἀρήξει.  
ἣ γὰρ ὁτομαι ἄνδρα χολωσέμεν, ὅς μέγα πάντων  
Ἀργείων κρατέει, καὶ οἱ πέλθονται Ἀχαιοί.  
κρείστων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ. 80  
εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,

65 The genitives in this line are best understood as *causal*. Conf. l. 429, IX. 567 &c.

67 βούλεται.] On the sense of this word and of ἐθέλω, (never, in Homer, θέλω), Buttmann remarks that the latter expresses a purpose or design where the subject of the verb has a choice in the matter, and it may be translated *I choose*, or *I will*. Βούλομαι is used to express rather an inclination, or a wish, and may be translated *I would* or *I would rather*. But where the subject of the verb is one of the Gods, and there only, βούλομαι is used of an act of will, and where we might expect to find ἐθέλω,—a little change, but one which marks the poet's sense of the calmness of the divine power, which is above impulse, and above passion, and can accomplish its purposes at once and without an effort. ἐθέλω is the more general word, and is often used for βούλομαι, but βούλομαι, except in the instance just stated, is never d for ἐθέλω.

ἀντίστας.] vid. note on line 31.

73 σφιν] governed by ἀγορήσατο.

76 σύνθεο]=*put the whole matter together*, i.e. *attend to it in all its bearings*, vid. VI. 334.

77 ἣ μὲν=ἣ μῆν] of a very truth, assuredly. This use of μὲν=μῆν, and of δὲ=δῆ is not uncommon in Homer, conf. lines 154, 269, 273, &c.

πρόφρων.] The nominative is here used because the word refers to the same person as the subject of the verb upon which the sentence depends (here ὁμοσσον). For this regular construction, conf. l. 91, and Thuc. IV. 28; Καὶ οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνων στρατηγεῖν, &c.

78 χολωσέμεν.] For I think, certainly, that I shall *make* him *angry*, who, &c., explained by the Schol. εἰς ὀργὴν ἐμβαλεῖν.

81 καταπέψῃ.] *Smother* or *master* his anger. πέσσω is properly of the sun, *to ripen*, and hence *to digest* (*food*). It stands here metaphorically. It is used sometimes of the process only,=*to brood over*, more

ἀλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
 ἐν στήθεσσι· ἐοῖσι· σὺ δὲ φράσαι, εἴ με σάώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Θαρσῆσας μάλα εἰπέ θεοπρόπιον, ὃ τι οἶσθα. 85

οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὅτε σὺ, Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
 οὔτις, ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο,  
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐπόλσει  
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90  
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσῃσε, καὶ ἤυδα μάντις ἀμύμων·  
 “Οὔτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὔθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,  
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95

τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἦδ' ἔτι δώσει.  
 οὐδ' ὄγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδά κούρην  
 ἀπριάτην, ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην  
 εἰς Χρύσην· τότε κέν μιν ἱλασσύμενοι πεπύθιοιμεν.” 100

Ἦτοι ὄγ' ὥς εἰπὼν, κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη  
 ἦρωσ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἀχνύμενος. μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πιμπλάντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτεην.  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105

frequently, as here, of the result, the process having been as it were completed, and the thing in question got rid of.

82 ὄφρα]=until.

85 θεοπρόπιον] the divine will whether signified by a sign or not; strictly the sign sent by a God, conf. XII. 228.

98 ἐλικώπιδά] (ἐλίσσω ὤψ) with quick glancing eyes.

99 ἀπριάτην, ἀνάποιον.] Both these words may be taken adverbially. ἀπριάτην certainly must, conf. *Od.* XIV. 317, where it is used by Ulysses, speaking of himself, though from the present passage

no argument could be drawn. Conf. also note on l. 34.

100 τότε κεν, κ.τ.λ.] Then, when we have conciliated him, we may persuade him (to free us from the pestilence). “An with the optative, has often a future force, as here, but is of course much less precise than an actual future. This use is more common in Attic Greek than in Homer.

105 κάκ' ὀσσόμενος.] ὀσσομαι, in its first sense is to see, to look at; and, if we take it so here, the phrase will mean simply looking at him malevolently. But ὀσσομαι is used more frequently for to foresee, and



Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγνουν εἶπας.  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·  
 ἐσθλὸν δ' οὐδέ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσσας.  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110  
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα  
 οὐκ ἔβελον δέξασθαι· ἐπεὶ πολλὰ βούλομαι αὐτὴν  
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
 κουριδίης ἀλόχου· ἐπεὶ οὐ ἔθέν ἐστι χερεῖων  
 οὐδέμας, οὐδὲ φυὴν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115  
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον.  
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
 Ἀργείων ἀγέραςτος ἔω. ἐπεὶ οὐδὲ ἔοικε.  
 λεύσσετε γὰρ τότε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ." 120  
 Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης διὸς Ἀχιλλεύς·  
 "Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

hence for *to forbode* or *foretell*; *Il.* XIV. 17. XXIV. 172. Here then *κάκ'* *ὀσόμενος* will mean *threatening him with evil*, whether by his look or words; or *with evil purpose towards him*. Hesiod, *Theog.* 551.

106 τὸ κρήγνουν.] This word does not occur elsewhere in Homer. It is translated by some *good*, by others *true*. The former sense obviously suits best with the context, and is confirmed, too, by the general use of the word in later Greek.

107 This line is best interpreted by taking *φίλα* as agreeing with τὰ κακά in the nominative, and *μαντεύεσθαι* as added epexegetically. Another way is to take *φίλα* adverbially and as = *φίλων*, since the neuter plural, as well as the neuter singular, has often an adverbial sense: τὰ κακά will then be an accusative governed by *μαντεύεσθαι*. *It is ever pleasing to thy soul to prophesy* (or rather, perhaps, *to declare on divine authority*) *those things which are evil*.

112 πολλὰ βούλομαι] = πολλὸ μάλλον βούλομαι. *I much prefer*, so too in l. 117, and XVII. 331.

114 κουριδίης ἀλόχου.] *My lawful, my wedded wife*. The sense *my youthful wife*, or *my wife who was a virgin when I wedded her*, has been given to these words from a supposed derivation of *κουριδίος* from *κούρος*, or *κούρη*. Whether this derivation be correct or not, a comparison of the passages in which the word occurs (the only certain clue to its meaning) shews conclusively that it means *wedded*, and that the other senses are inadmissible. Conf. particularly, *Il.* XIX. 298. and Herod. I. 135.

115 ἔργα.] *Handiwork*, i.e. needlework or weaving; excellence in which was the peculiar attribute of Athens. Conf. IX. 390.

120 ὃ.] acc. sing. = *ὅτι how that*. It is used frequently in Homer both in this sense and = *because*.

123 πῶς γάρ.] γάρ has here a

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·  
 ἀλλὰ, τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδοσται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγγέλλειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130  
 "Μηδ' οὕτως, ἀγαθὸς περ ἔων, θεοεῖκελ' Ἀχιλλεῦ,  
 κλέπτε νόψ· ἐπεὶ οὐ παρελεύσεται, οὐδέ με πείσεις.  
 ἢ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
 ἴσθαι δευόμενον; κέλεαι δέ με τήνδ' ἀποδοῦναι;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμὸν, ὕπως ἀντάξιον ἔσται—  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἢ τεόν, ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος  
 ἄξω ἑλῶν. ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.

strengthening force, like the Latin *nam*. It is so used in Homer, sometimes with a question, as here and at *Il. x. 424*; sometimes with a wish, as at *Il. II. 371*; sometimes to strengthen an affirmation, line 293. Translate *how ever*, or *how strongly emphasized*.

125 τὰ...τά.] In this line we find a good instance of the article used first as a relative, next as a demonstrative pronoun.

127 τήνδε θεῷ πρόες.] *For the God's sake let her go.* θεῷ is a *dativus commodi*, or rather that particular kind of *dativus commodi* known also as *dativus ethicus*. Conf. *II. 186*.

131 Μηδ' οὕτως... κλέπτε νόψ· ἐπεὶ οὐ παρελεύσεται.] *Do not thus purpose in thy mind to deceive me, since thou shalt not get the advantage of me, or outwit me.* παρελεύσεται introduces a metaphor taken from one competitor passing another in a race.

133 αὕτως.] (from αὐτός) in its original sense, *just so, as it is*; hence *just as it was before*, without change;

and hence (perhaps) *in vain*, the word implying that no change had been produced where a change had been expected and aimed at—that things remained as they were where an attempt had been made to alter them. The word here seems to mean, *just as I am = by myself, unendowed with any gift of honour*.

135 The line ends abruptly, and the sentence is not concluded. Supply not *it will be well, I shall be satisfied*, for this is more than Agamemnon could have meant, but *so it may be, I say nothing against it*.

137 ἐγὼ δέ κεν αὐτὸς ἔλωμαι.] For this use of δέ, vide note on l. 58. ἔλωμαι δν (κεν) nearly = *fut. ελόμμαι*. This use of the subjunctive, with δν or κεν, (*Il. I. 205*) and sometimes without it, (*I. 262*) is common in Homer. It is somewhat less forcible and precise than a direct future would be. In Attic Greek, δν would be used, in such a sense, with the optative, not, as here, with the subjunctive. Both uses are found in Homer.

ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις· 140  
 νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
 θελομεν, ἂν δ' αὐτὴν Χρῡσηΐδα καλλιπάρῃον  
 βήσομεν, εἰς δὲ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,  
 ἦ Αἴας, ἦ Ἴδομενεὺς, ἦ δῖος Ὀδυσσεύς, 145  
 ἦ δὲ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν Ἑκάεργον ἰλάσσαι ἱερὰ ρέξας."  
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἔπεσι πειθῆται Ἀχαιῶν 150  
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;  
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἥλυθον αἰχμητάων  
 δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἰτιολοῖ εἰσιν.  
 οὐ γὰρ πώποτ' ἐμᾶς βούς ἤλασαν, οὐδὲ μὲν ἵππους,  
 οὐδὲ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανέειν 155  
 καρπὸν ἐδηλήσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ  
 οὐρεᾶ τε σκίοεντα, θάλασσά τε ἡχῆεσσα·  
 ἀλλὰ σοι, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 τιμὴν ἀρνύμενοι Μενελάω, σοὶ τε, κυνώπα,  
 πρὸς Τρώων' τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις· 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,

141 ἐρύσσομεν, ἀγείρομεν.] These are shortened forms of the subjunctive; in other words, they take us back to a time in which the difference between long and short vowel sounds was less precisely marked than it afterwards became. For even in the earliest written Greek, (and this 'earliest' must be supposed subsequent to Homer) the *ω* and *ο*, and the *η* and *ε* were not distinguished. One character was used in each case for both the long and short vowel sounds. We find them accordingly, as we might expect, not indeed used indiscriminately by Homer, but used with a less constant and less necessary discrimination; and of this the forms in the text may be taken as one among

many instances.

142 ἐπιτηδὲς.] This adverb occurs only twice in Homer, viz. here and in *Od.* xv. 28. The sense ordinarily given to it, *sufficiently*, in numbers sufficient for the purpose, suits both these passages.

147 ἱερὰ ρέξας.] *ἔρδω* or *ρέζω*, with or without an accusative expressed, (*Il.* ii. 400) is, like the Latin *facio*, Virgil, *Ec.* iii. 77, or *oporor*, *Georg.* i. 339, the regular word for *making* or *offering a sacrifice*.

156 πολλὰ.] There is no noun expressed with which this word agrees; the next line is added epexegetically, with *οἶρεα* and *θάλασσα*, in opposition to *πολλὰ*, explaining it and not agreeing with it.

ᾧ ἐπι πολλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μέν σοι ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ' ἀτὰρ, ἣν ποτε δασμὸς ἵκηται,  
 σοὶ τὸ γέρας πολλὸ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ πολὺ φέρτερόν ἐστιν  
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὄτω, 170  
 ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλούτου ἀφύξειν."  
 Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 "Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε  
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· πᾶρ' ἔμουγε καὶ ἄλλοι  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 ἔχθιστος δέ μοι ἐσσι Διοτρεφέων βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.  
 εἰ μάλα καρτέρως ἐσσι, θεὸς που σοὶ τόγ' ἔδωκεν,  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι,  
 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 οὐδ' ὕθομαι κοτέοντος. ἀπειλήσω δέ τοι ὧδε·  
 ὥς ἐμ' ἀφαιρεῖται Χρῦσηίδα Φοῖβος Ἀπόλλων,

165 πολυαῖκος πολέμοιο] (πολὺς ἀίσσω) the busy, the stirring war.

170 οὐδέ σ' ὄτω κ.τ.λ.] There are two ways in which this very difficult passage has been interpreted. οὐδέ ὄτω (nor am I minded,) ἐνθάδε ἄτιμος ἐὼν, ἀφύξειν (to draw forth, i. e. to gain) ἀφενος καὶ πλούτου σοι. This is no doubt correct. Bentley reads σοι ὄτω, thus getting rid of the elision of σοι, of which there is no other instance. Again, it is possible to suppose σε, not σοι, to be elided, and to take the words as follows οὐδέ ὄτω σε ἀφύξειν ἀφενος καὶ πλούτου. ἐνθάδε ἄτιμος ἐὼν, while I am dishonoured here.

171 ἄφενος] derived by the Grammarians from ἀπὸ and ἐνος, i. e. the produce of one year, like the Latin *annonna*. Buttman derives ἀφενος,

(sometimes written ἀφνος) together with its kindred adjective ἀφνειός, from a supposed adjective ἀφνός, an abbreviated form of ἀφθονός. He argues from the general sense in which both the noun and adjective are used, that the narrowing derivation of the Grammarians is inadmissible.

180 οὐκ ἀλεγίζω, οὐδ' ὕθομαι.] But I care not for thee, nor do I regard thine anger. These two verbs are always used, by Homer, with a negative. Their derivation is not certain: ἀλεγίζω is generally derived, through ἀλέγω, from a copulative, and λέγω to count. ὕθομαι, is not connected with ὠθέω; its radical sense is that of *shyness* or *timidity*, not of physical force or violence.

τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι  
πέμψω· ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον  
αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὅφρ' εὖ εἰδῆς, 185  
ὅσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος  
ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθῆμεναι αὐτήν."

"Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,  
ἧ ὅγε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190  
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,  
ἡὲ χόλον παῖσειεν, ἐρητύσειέ τε θυμόν.  
εἰς ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
ἔλκετο δ' ἐκ κολεοῦ μέγα ξίφος, ἦλθε δ' Ἀθήνη  
οὐρανίβην. πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.  
στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
οἷφ φαινομένη, τῶν δ' ἄλλων οὐτις ὄρατο.  
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω·  
Παλλάδ' Ἀθηναίην· δεινῷ δέ οἱ ἴσσε φάανθεν· 200  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Τίπτ' αἰτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;  
ἧ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;  
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὅτω·  
ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση." 205

186 *στυγῆ*.] Here *dread*, as in *Il.* 20, 65.

187 *ἴσον ἐμοὶ φάσθαι*.] *To assert an equality with me, to talk with me on equal terms*, literally it is, *to say that which is on an equality with me*, i.e. *with what I say*. Conf. v. 440, 441, and xv. 50, which put the construction here beyond a doubt. *ἴσον* would not be admissible as a masculine accusative, to say *that he is my equal*. In such a sense, the rules of grammar would require the nominative and not the accusative. Conf. line 77. For the sense here expressed by the somewhat peculiar phrase *to say that which is equal to me*, conf. xvii. 51. *κόμαι*

*χαρίτεσσιν* ὁμοίαι, where *χαρίτεσσιν* = *ταῖς τῶν χαρίτων κόμαις*.

191 *ὁ δέ*.] The demonstrative pronoun in this clause is superfluous, and is introduced only for emphasis, conf. iii. 409, and Virgil, *Æn.* v. 457. Nunc dextrâ ingeminans ictus, punc ille sinistra. Horace, *Carm.* i. 9. 16.

205 *ἧς ὑπεροπλήσι*.] *By his arrogance, or arrogancies*, if we may venture to use the plural. This noun, and its kindred adjective *ὑπερόπλος* have commonly been derived from *ὑπέρ*, and *πλα* arms, and an original sense of *too proud a confidence in the force of arms* has been given to them. Others have suggested *ὑπέρ*

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 "Ἦλθον ἐγὼ παύσουσα τεδν μένος, αἶ κε πύθηναι,  
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.  
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί. 210  
 ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσουν, ὥς ἔσεται περ.  
 ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 καὶ ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὕβριος ἔνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν."  
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215  
 "Χρὴ μὲν σφωττερόν γε, θεὰ, ἔπος εἰρύσασθαι,

and *τέλομαι* as their origin, with which we may compare *ὑπερφιάλος*, probably from *ὑπέρ* and *φύω*. It is certain that the words in question are used in a bad sense both by Homer and Hesiod, always of something which goes *too far* in word or action: but Pindar's use of the adjective *ὑπέροπλος*, *Ol.* i. 90, &c., may be taken as proving that a bad sense did not necessarily attach to the words, but a sense only of something which goes beyond the ordinary standard. The weight of authorities both in favour of and against the common derivation is so great that we must be content to leave unsettled the precise original idea upon which this subsequent sense is grounded.

211 *ὥς ἔσεται περ.*] Translated by Heyne, *temere ut verba se offerent*. If this is the meaning, the particle *περ* seems a little out of place, giving as it does a sense of exactness and precision. The words will better bear the sense of *just as it shall be*, i.e. *as indeed facts shall bear you out in saying*, particularly since Athene goes on to prophesy and promise honour to Achilles, and therefore humiliation to his adversary. Conf. *Od.* xxi. 212.

213 *καὶ*] This must be joined with *τρίς τόσσα*, and translated *even, or age*.

216 *σφωττερόν.*] Formed from the second person dual *σφῶι*, and retaining here the full dual force, *of you two*, i.e. of Athenē and Hērē,—the only divinities mentioned in the speech before.

*ἐρύσασθαι.*] *To pay attention to, to obey.* The first meaning of the middle *ἐρύομαι* is simply to *draw* to or for oneself, and the word is frequently so used, *iv.* 530. v. 298. From this comes a further meaning *to protect, save*; originally to drag a man away from a crowd of enemies, v. 344. *iv.* 186, in which latter passage the original force has disappeared, and the word means simply *to protect*. (Conf. l. 37, *ἀμφιβαίνω*.)

But as the idea of saving is a derived meaning only, and not inherent in the word, we find *ἐρύομαι* again used in a sense the very opposite of the last, viz. *to keep off, to ward off, to baffle*, since not only may a friend be dragged away to save him, but an enemy, to prevent his doing harm, v. 456, 538.

Lastly comes a collateral meaning *to observe, to keep watch upon*; (from the notion *to put by or treasure up*, connected obviously with the original meaning of the verb) l. 239; and hence, by a very slight change of force, *to observe, to obey*.

The shortened collateral form *ρύο*,

καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.  
ὅς κε θεοῖς ἐπιπιεσθῆται, μάλα τ' ἔκλυνον αὐτοῦ."

"Ἢ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν·  
ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίσθησε 220  
μύθῳ Ἀθηναίης. ἡ δ' Οὐλυμπόνδε βεβήκει  
δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.  
Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν  
Ἀτρεΐδην προσέειπε, καὶ οὐπω λήγε χόλοιο·

"Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225  
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,  
οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τόδε τοι κῆρ εἶδεται εἶναι.  
ἡ πολὺν λώϊόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
δῶρ' ἀπαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπη. 230  
δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
ἡ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.  
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους  
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235  
οὐδ' ἀναθλησεί· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε  
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν νῖες Ἀχαιῶν  
ἐν παλάμῃς φορέουσι δικασπόλοι, οὔτε θέμιστας

μαι had the same original meaning, but it came to be used almost always for *to save, to protect*.

218 This line is one among many instances of an irregular style very common in Homer. The ideas follow regularly, but with little regard to precise grammatical correspondence between the two clauses. The meaning is obvious; but the verbal sequence is imperfect.

ἔκλυνον.] *They are wont to hearken to.* Conf. XXIV. 335.

222 μετὰ.] With acc. = *to*, i.e. to take a place with or among; vid. note on l. 44.

235 τομὴν.] The *stock* or *stump*, left after the wood for the σκῆπτρον had been cut off it,

236 περὶ.] Is here an adverb, & is the direct acc. after ἔλεψε, the words φύλλα τε καὶ φλοιόν being added to shew exactly what had been lopped off. *For all round the (brass) axe has stripped it—leaves and bark alike.*

χαλκός.] Properly *bronze*, i.e. a mixture of copper and tin; used for any instrument made of such a metal, or of metal at all, copper having been the first metal in which men learned to work.

238 θέμιστας.] From θέμις, θέμιστος, old Genitive, the only form used by Homer. Homer's θέμιστες are not laws nor even usages; they are particular *decisions*, not following any necessary rule or precedent,

πρὸς Διδὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240  
 σύμπαντας· τοῖς δ' οὔτι δυνήσεται ἀχλύμενός περ  
 χραϊσμεῖν, εὐτ' αὖ πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνου  
 θνήσκοντες πλῆπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις  
 χῳόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."  
 ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαλή 245  
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός.  
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ  
 ἤδυεπῆς ἀνόρουσε, λυγρὸς Πυλίων ἀγορητῆς,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.  
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο  
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασθεν.  
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 "ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαίαν ἰκάνει.  
 ἦ κεν γηθῆσαι Πρίαμος, Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶν τάδε πάντα πυθόιατο μαρναμένοισιν,  
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.  
 ἀλλὰ πίθεσθ' ἅμφω δὲ νεωτέρω ἔστων ἐμείο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἥεπερ ὑμῖν, 260  
 ἀνδράσιν ὠμίλησα, καὶ οὔποτέ μ' οἶγ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,

suggested by the inspiration of Zeus, and pronounced in each case by the authority of the kings.

244 ὅτ' = ὅτε.] *Seeing that, since, quandoquidem.*

250 τῷ...ἐφθίατο.] *And for him already...had passed away, i.e. and he had already seen...pass away.* ἐφθίατο Ionic for ἐφθντο, pluperfect of φθίω. The Dative τῷ appears to be an instance of the common *Dativus Commodi et Incommodi*, but with this sense very faintly marked.

258 περὶ...περὶ δ' ἔστέ.] Each περὶ is here a preposition separated

from its verb, a usage very common in Homer. The sentence must be translated just as if the compound *περῆσθε* had occurred in both clauses. *Μάχεσθαι* has the force of a substantive, here in the accusative case. The accusatives *βουλὴν* and *μάχεσθαι* must be explained as accusatives of the equivalent notion to that contained in the verb,—of that wherein the excellence consists. This construction is not unlike the ordinary *cognate accusative*.

262 οὐδὲ ἴδωμαι.] *Nor (I think) shall I see.* Vide line 137.



οἶον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον,  
 Θησέα τ' Αἰγείδην, ἐπιέικελον ἀθανάτοισι. 265  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν.  
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,  
 Φηρσὶν ὄρεσκόφουσι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν  
 τηλόθεν ἐξ ἀπῆς γαίης· καλέσαντο γὰρ αὐτοί· 270  
 καὶ μαχόμεν κατ' ἑμ' αὐτὸν ἐγὼ. κείνοισι δ' ἂν οὔτις  
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.  
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μῦθῳ.  
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·  
 μήτε σὺ, Πηλεΐδῃ, ἔλ' ἐρίζεσθαι βασιλῆϊ  
 ἀντιβίην· ἔπει οὐποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτοῦχος βασιλεὺς, ὅτε Ζεὺς κῦδος ἔδωκεν.  
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280

268 *Φηρσὶν ὄρεσκόφουσι.* *The wild beasts that dwell on the mountains, i.e. the Centaurs. The names of the heroes given just before are those of Lapithæ, whose great contest with the Centaurs was a common subject of ancient art and narrative. Hesiod mentions the Centaurs by name, and uses the same adjective to describe them. Frag. xxxi. 5.*

270 *ἐξ ἀπῆς γαίης.* *From a far distant land. ἀπιος being an old adjective formed from ἀπὸ, as ἀντλος is from ἀντλ. Or, from the Apian land, a name given to the Peloponnese from Apies, a mythical king of Argos. The adjective ἀπιος occurs twice in the Iliad, (here and III. 49,) and in both passages, however we may choose to translate it, refers constantly to the Peloponnese. It occurs twice in the Odyssey, (VII. 25, and XVI. 18,) but in the sense only of distant, and with no reference to the Peloponnese at all. The most*

*conclusive argument in favour of the first meaning assigned, is that in Homer the ante-penultimate is always short, while in the adjective derived from the proper name Ἄπιος, it is always long, at least in classical Greek. But we find in Sophocles ἀπιος used beyond a doubt in the sense of distant, as well as in the sense of Apian; and in late Epic Greek ἀπιος in the sense of Apian.*

271 *κατ' ἑμ' αὐτόν.* *This is explained as = κατ' ἑμᾶντοῦ δύναμιν, with my utmost power; or, better, on my own account, i.e. having a distinctive position, not mixed up in the general throng of combatants. Heyne quotes II. 366, in confirmation of the latter view.*

275 *For this double accusative of the person from whom a thing is taken, as well as of the thing, conf. I. 299 and XXIII. 560.*

280 *καρτερός* = *personally stronger. φέρτερος* = *mightier, more powerful.* The words occur before with

ἀλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
 Ἀτρείδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε  
 λίσσομ' Ἀχιλλεῖ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 285  
 "Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄτω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290  
 τοῦνεκά οἱ προθέουσιν ὀνειδεα μυθήσασθαι;"

Τὸν δ' ἄρ' ὑποβλήδην ἡμίεβετο δῖος Ἀχιλλεύς  
 "Ἡ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295  
 [σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὄτω].  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης  
 οὔτε σοὶ οὔτε τῇ ἄλλῃ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμέο.  
 εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἷδε·  
 αἰψά τοι αἶμα κελαιὸν ἐρώσει περὶ δουρί."

the same contrast of meaning, l. 178, 186. Elsewhere *φέρτερος* is used of *personal* excellence, III. 431.

282 αὐτὰρ ἔγωγε, κ.τ.λ.] *Further, I beseech thee to remit thine anger against Achilles.* λίσσομαι (*caveant tirones*) is never used with a dative of the person to whom the request is made.

286 κατὰ μοῖραν.] *Fittingly, justly.*

289 ἔτιν' οὐ πείσεσθαι ὄτω.] *In which matters I am not minded to obey him.* Conf. l. 296.

302 εἰ δ' ἄγε μὴν, πείρησαι.] *Come on then, try.* εἰ δ' ἄγε is a common phrase in Homer, used in cheering on, or assuring. It has been explained as if some such word as *θέ-*

*λεις* were to be understood; the phrase would then mean *Come on then, if you will, try.*

303 ἐρώσει.] *Shall stream.* This is the original meaning of the word, which is of the same family of words as the verb *ρέω*. But we find *ἐρωεῖν*, and the noun *ἐρωή*, used in two opposite senses—of violent motion, IV. 542, and of rest, XVI. 302. This can be explained only by our supposing the former meaning to be the proper one, and the latter to be derived from the use of the words with a genitive case. *Ἐρωεῖν πολέμοιο* is therefore to *hasten away from the war*, i. e. *to desist from it*, and where the sense is clear from the

“Ὡς τῶγ’ ἀντιβίοισι μαχησαμένω ἐπέεσσιν  
ἀνστήτην, λύσαν δ’ ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔττας  
ἦε σὺν τε Μενουτιάδῃ καὶ οἷς ἐτάροισιν  
Ἀτρεΐδης δ’ ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
ἐς δ’ ἐρέτας ἔκρινεν ἐέκοσιν, ἐς δ’ ἐκατόμβην  
βῆσε θεῶ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον 310  
εἷσεν ἄγων ἐν δ’ ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ’ ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,  
λαοὺς δ’ Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
οἱ δ’ ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ’ ἔβαλλον,  
ἔρδον δ’ Ἀπόλλωνι τεληέσσας ἐκατόμβας 315  
ταύρων ἡδ’ αἰγῶν παρὰ θῖν’ ἁλὸς ἀτρυγέτιο·  
κνίσῃ δ’ οὐρανὸν ἵκεν ἐλίσσομένη περὶ καπνῶ.

“Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ’ Ἀγαμέμνων  
λῆγ’ ἔριδος, τὴν πρῶτον ἐπηπείλῃσ’ Ἀχιλῆϊ,  
ἀλλ’ ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320  
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε·

“Ἐρχεσθον κλισίῃν Πηληϊάδω Ἀχιλῆος·  
χειρὸς ἐλόντ’ ἀγέμεν Βρισηΐδα καλλιπάρῃον·  
εἰ δέ κε μὴ δώσῃν, ἐγὼ δέ κε νῦν αὐτὸς ἔλωμαι  
ἐλθὼν σὺν πλεόνεσσιν· τό οἱ καὶ ῥύγιον ἔσται.” 325

“Ὡς εἰπὼν προῖει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν.  
τῷ δ’ ἀέκοντε βάτην παρὰ θῖν’ ἁλὸς ἀτρυγέτιο,  
Μυρμιδόνων δ’ ἐπὶ τε κλισίῃ καὶ νῆας ἱκέσθην.  
τὸν δ’ εὗρον παρὰ τε κλισίας καὶ νηὶ μελαίνῃ  
ἦμενον· οὐδ’ ἄρα τῶγε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
τῷ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα  
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ’ ἐρέοντο·  
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε

context it is used in this latter meaning even where no Genitive is expressed. II. 179.

310 θεῶ.] *Dativus commodi*. Conf. line 438.

319 *Nor did Agamemnon refrain from (carrying on) the contest, with which he had once threatened Achilles,*

i.e. refrain from the contest, and from carrying out those threats against Achilles, which he had made during it.

325 ῥύγιον.] A comparative formed from the substantive ῥῆγος frost or cold. Here used metaphorically, a more horrible matter.

“Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,  
 ἄσπον ἔτ’ οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ’ Ἀγαμέμνων, 335  
 ὃ σφῶϊ προτεῖ Βρισηΐδος εἵνεκα κούρης.  
 ἀλλ’ ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην  
 καὶ σφῶιν δὸς ἄγειν. τῷ δ’ αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴποτε δ’ αὔτε 340  
 χρεῖῳ ἐμείο γένηται ἀεικέα λουγὸν ἀμύναι  
 τοῖς ἄλλοις. ἡ γὰρ ὄγ’ ὀλοῖσσι φρεσὶ θύει,  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέονται Ἀχαιοί.”  
 ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπεῖθεθ’ ἐταίρῳ, 345  
 ἐκ δ’ ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,  
 δῶκε δ’ ἄγειν. τῷ δ’ αὖτις ἴτην παρὰ νῆας Ἀχαιῶν  
 ἡ δ’ ἀέκονσ’ ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς  
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,  
 θῶν ἔφ’ ἀλὸς πολίης, ὁρόων ἐπ’ ἀπείρονα πόντον 350  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.  
 “Μῆτερ, ἐπεὶ μ’ ἔτεκές γε μινυνθάδιόν περ ἔοντα,

339 πρὸς]=*before, in the presence of.*

343 πρόσσω καὶ ὀπίσσω.] *Before him and behind him, i.e. to the past and to the future.* There is no doubt whatever as to the translation: *ὀπίσσω* is used always of the future. The only difficulty arises from the meaning assigned to the two words respectively, which is just the opposite of what we should have supposed, apart from a knowledge of Greek usage. But we must remember that such an expression as *before us* and *behind us*, used of time, is clearly metaphorical in its origin, and that the Greek metaphor is conceived differently from the English one. We suppose the stream, so to say, of events to be meeting us, so that those events in front of us are yet to come, those behind us are already past. The Greek, with a nicer accuracy, supposed the stream

coming up from behind us, and passing on continually into sight. The past, then, is that in front of us, that which has already gone by us, and so come within the sphere of our vision. The future is unseen, for it is behind us.

349 λιασθεῖς.] The usual sense of the verb *λίσσεται* is as we find it here, *to turn away, to turn aside*. It sometimes, but less frequently, means *to fall, to sink*, xv. 543. The meaning of the verb common to both these senses is *to bend or turn*; the direction of the motion, whether *aside* or *downwards*, sometimes expressed, sometimes implied by the context, furnishes a collateral idea which accounts for the variation of the meaning.

350 ἔφ’.] Standing after its case, has the accent on the penultimate, not as elsewhere, on the ultimate.

τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
 ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων 355  
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."

Ὡς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ  
 ἡμένη ἐν βένθεσιν ἄλδος παρὰ πατρὶ γέροντι.  
 καρπαλίμως δ' ἀνέδνυ πολὴς ἄλδος ἡῦτ' ὀμίχλη,  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360  
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

"Τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;  
 ἐξαῦδα, μὴ κεῖθε νόφ, ἵνα εἶδομεν ἄμφω."

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς  
 "Οἶσθα· τίη τοι ταῦτα ἰδυῖν πάντ' ἀγορεύω; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε καὶ ἡγομεν ἐνθάδε πάντα.  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,  
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος  
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 χωόμενος δ' ὁ γέρων πάλιν ἔρχετο· τοῖο δ' Ἀπόλλων 380

εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦ λαοὶ  
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ἔρχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο. 385

αὐτὶκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς  
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.

τὴν μὲν γὰρ σὺν νηϊ θαῖ ἑλίκωπες Ἀχαιοὶ  
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῖος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.  
 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἐῆος·  
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴποτε δὴ τι  
 ἦ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ. 395  
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελανεφεῖ Κρονίωνι  
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,  
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σὺ τόνγ' ἔλθοῦσα, θεὰ, ὑπελύσαιο δεσμῶν,  
 ὥχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοὶ, ἄνδρες δέ τε πάντες  
 Αἰγαίων—ὁ γὰρ αὐτε βίη οὐ πατὴρ ἀμείνων—  
 ὅς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίων· 405  
 τὸν καὶ ὑπέδδισαν μάκαρες θεοὶ οὐδὲ τ' ἔδῃσαν.  
 τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,  
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς

391 νέον.] Adverbial = *freshly*,  
 i. e. *just now*.

393 περισχεο.] Literally *hold  
 thy hands around*, whence *protect*,  
*take care of*.

παιδὸς ἐῆος,] *thy noble son*. ἐῆος is  
 the genitive of ἐὺς. The word is  
 sometimes written ἐῆος, and ex-  
 plained as = ἐοῖο, but on no good au-  
 thority. It involves, too, the sub-  
 stitution of the 3rd person for the  
 second, since it must be translated  
*thy* if it is a possessive pronoun at  
 all. The first meaning assigned to  
 it is very strongly confirmed by the  
 three following passages, in which  
 the word is found, beyond doubt,  
 as a genitive of ἐὺς, and not as a  
 possessive pronoun, viz. *Od.* XIV.  
 505, XV. 450, and *Il.* XIX. 342.

407 λαβὲ γούνων.] *Take hold of*

*him by the knees*. The genitive ex-  
 presses the part touched. The verb  
 λαμβάνω, and others like it, are used  
 sometimes with the accusative ex-  
 pressed of the whole person or ob-  
 ject touched, I. 197, sometimes with-  
 out it, as here, and III. 78.

409 τοὺς... Ἀχαιοὺς.] τοὺς is  
 here, as elsewhere, a demonstrative  
 pronoun, *them*. Ἀχαιοὺς is added  
 at some interval to shew to whom  
 the pronoun refers. Conf. I. 391,  
 I. 488, &c. &c. for this common  
 Homeric usage.

ἔλσαι,] *to force together*, or *hem in*.  
 The primary meaning of the verb  
 εἰλω or ἐλλέω appears to have been  
*to force* or *drive forward*, but (unlike  
 ἐλαύνω) always with the idea of some  
 limit—some place towards or into  
 which the object was driven, XXI. 9

κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

Τὸν δ' ἡμέλβει' ἔπειτα Θέτις κατὰ δάκρυ χέουσα  
 "ὦ μοι, τέκνον ἔμδν, τί νύ σ' ἔτρεφον αἰνὰ τεκούσα;  
 αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415  
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δὴν·  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἰσῇ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραῖνφ  
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν  
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότ' ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,

hence to *close in* or *shut up*. But this *closing in* may be the result either of external force, or of the choice of the person affected; accordingly we find the passive ἐάλην or ἐλεῖσ used of a warrior drawing his body closely together, most obviously in such passages as XIII. 408, less obviously, but still with the same meaning in XX. 168, XXII. 308. In Homer there is no idea in the verb of *rolling* or *wrapping up*, though the meaning has been often assigned to it, and will agree with the context of some of the passages in which it occurs.

410 ἐπαύρωνται βασιλῆος.] The common meaning of ἐπαυρῶ, active and middle, is *to enjoy*, *to derive advantage from*; and if the word is so used here, it is of course ironical. But Buttmann argues that since, in Homer, the middle occurs in this sense in one passage only (XII. 733), while the original ground-meaning is *to draw from*, *to derive from*, whether the thing derived be good or evil,

this original sense is the one which we should attribute to the word in this passage, and in others like it.

"That they may all *have* (i.e. *suffer*) the result of their King's doings)." For the original sense of the word he quotes a saying of Democritus ἀφ' ὧν ἡμῶν τάγαθὰ γίγνεται, ἀπὸ τῶν αὐτῶν τούτων καὶ τὰ κακὰ ἐπανυ-σκολιμεθα, and Herodotus VII. 180, τάχα δ' ἂν τι καὶ τοῦ οὐνόματος ἐπαύροιο, in neither of which passages is there any thought of irony.

412 ἦν ἄτην.] *His folly, his insatiation*. ἄτη is also = *woe* or *curse*, a sense not so well suited to this passage.

414 ἀλὲν τεκούσα.] *Having borne thee to sorrow*. ἀλὲν is here, of course, adverbial.

418 τῷ] = *wherefore*. κακῇ αἰσῇ is the Dative of the circumstance under which the action expressed by the verb takes place. Conf. *Od.* XIV. 253.

425 δωδεκάτῃ.] *Dative of time*. Conf. II. 328, 329.

καί μιν γονάσσομαι, καί μιν πείσσεσθαι ὄκω.”

“Ὡς ἄρα φωνήσας ἀπεβήσεται, τὸν δ’ ἔλπ’ αὐτοῦ  
χωόμενον κατὰ θυμὸν εὐζώνιοιο γυναικός,  
τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430  
ἐς Χρύσην ἵκανε ἀγων ἱερὴν ἐκατόμβην.

οἱ δ’ ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
ἰστία μὲν στείλαντο, θέσαν δ’ ἐν νηϊ μελαίνῃ,  
ἰστον δ’ ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες  
καρπαλίμως, τὴν δ’ εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435

ἐκ δ’ εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι’ ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,

ἐκ δ’ ἐκατόμβην βῆσαν ἐκηβόλῃ Ἀπόλλωνι·

ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ’ ἐπὶ βωμὸν ἀγων πολύμητις Ὀδυσσεὺς 440

πατρὶ φίλῃ ἐν χερσὶ τίθει, καί μιν προσέειπεν

“ὦ Χρῦση, πρό μ’ ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων

παῖδ’ αὖτε σοὶ ἀγέμεν, Φοῖβ’ ὅθ’ ἱερὴν ἐκατόμβην

ῥέξαι ὑπὲρ Δαναῶν, ὅφρ’ ἱλασόμεσθα ἄνακτα,

ὅς νῦν Ἀργεῖοισι πολύστονα κῆδ’ ἐφῆκεν.” 445

“Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ’ ἐδέξατο χαίρων

παῖδα φίλῃ· τοὶ δ’ ὄκα θεῷ κλειτὴν ἐκατόμβην

ἐξέλης ἔστησαν εὐδμητον περὶ βωμόν,

χερνύσαντο δ’ ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

429 εὐζώνιοιο γυναικός.] Genitive of the cause of wrath. Conf. 65.

430 τὴν ῥα βίη ἀέκοντος ἀπηύρων.] Whom, in spite of him unwilling, (i.e. in spite of his reluctance) they had carried away from him. For this use of βίη or βίᾱ with the gen.=in spite of, conf. Thucy. I. 43, &c. Or, since ἀπηύρων may be used with a genitive of the person from whom anything is taken (vid. XIX. 89), it may mean simply whom they had taken by force from him unwilling (to lose her).

434 προτόνοισιν ὑφέντες.] Having let it down with stays.

449 οὐλοχύτας ἀνέλοντο.] Held aloft the grains of barley. Conf. 458.

The common account of οὐλοχύτας, and its synonym οὐλαὶ or δλαί, is that the word means whole grains of barley, and a derivation for it has been attempted from οὐλη the Ionic form of δλη. Against this view the difference of accent appears conclusive; especially as the Grammarians, our authorities about the accent, themselves favoured the derivation, and would not therefore have introduced an accent opposed to it, but can only have preserved it in accordance with an earlier tradition. Buttmann derives the word from \*ελω, ἀλέω, to grind, supporting his view by the derivations τροπή from τρέπω, τράπω, τομή from τέμνω



τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών 450

“Κλυθί μεν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας  
Κίλλαν τε ζαθέην Τενέδοιό τε Ἰφι ἀνάσσεις·  
ἦ μὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·  
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455  
ἦδ' ἔτι νῦν Δαναοῖσιν αἰεκέα λογιὸν ἄμυνον.”

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλλοντο,  
ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460  
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
καίε δ' ἐπὶ σχίλῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,  
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465  
ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
δαίνυντ', οὐδέ τι θυμὸς ἐδένετο δαιτὸς ἔτσης.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

*τάμνω* κ.τ.λ., and thinks the grains used were prepared, in the earliest fashion, by a rough bruising process, which without grinding the corn, rendered it fit for food. We know that it was the rule of the Greeks to preserve in their sacred offices the customs of their earliest history. Conf. *Il.* xvi. 235, for a curious instance of this.

450 *τοῖσιν.*] *Among them*, or for *them*, in *their behalf*; it must be explained in the former case as a dative of place, in the latter as a *dativus commodi*. Conf. 247, which admits of a similar doubt.

459 The course of sacrifice described here appears to have been as follows. When the victim was slain, the (thighs or) thigh bones, (*μηροὶ* or *μηρία*) were enveloped in a double wrapping of fat, and small pieces of raw meat, cut from all

parts, were laid over them. These were all burnt, thus symbolizing the consecration of the whole animal to the Gods. The larger viscera were then eaten by the worshippers; and, when this was done, the rest of the meat was cut in pieces, roasted on spits, and eaten in due course.

461 *δίπτυχα ποιήσαντες.*] *Having made a double fold*, i.e. having wrapped the fat twice round it; neut. pl. used adverbially.

462 *σχίλῃς.*] *Splinters of wood*, of which the fire was made.

463 *πεμπώβολα.*] *Five-pronged forks*, used for stirring the sacrificial fire.

469 *But when they had put from them or dispelled* (i.e. *satisfied*) *the desire of eating and drinking*. This expression is frequently repeated in Homer.

κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπᾶεσσι,  
 οἱ δὲ πᾶννμέριοι μολπῇ θεὸν ἰλάσκοντο,  
 καλὸν αἰδιδόντες παῖθ' ἄνα, κοῦροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἤλθεν, 475  
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἵκμενον οὖρον ἔει ἐκάεργος Ἀπόλλων.  
 οἱ δ' ἴσταν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν 480  
 ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα

470 κρητῆρας.] *The bowls* in which the wine was *mixed* with water, and from which it was distributed in the cups (*δέπα*).

ἐπεστέψαντο ποτοῖο.] *They filled the bowls full of wine.* The translation is certain. The explanation of the verb has been given in two different ways, as = *μέχρι στεφάνης ἐπλήρωσαν*, i.e. *up to the brim*, or = *ὑπὲρ τὸ χεῖλος ἐπλήρωσαν*, *so that the vessel be filled as full as possible*, the liquid will rise somewhat above the rim, and form a kind of cover or *crown*. We need not suppose the expression literally complied with, we may believe that the word was used to express only a *complete filling*. Virgil's imitation of the passage deserves notice, vid. *Geor.* II. 528 and *Æn.* I. 723. If we compare those with *Æn.* III. 525 we cannot doubt that Virgil's meaning was that the bowl of wine was literally crowned with a garland, and that he understood this to have been Homer's meaning too. That he was mistaken in this we must believe on the testimony of Aristotle, (*τὸ δὲ στέφειν πλήρωσιν τινα σημαίνει*) and of the whole body of scholiasts: conf. also *Il.* VIII. 232, which places the expression beyond a doubt.

471 ἐπαρξάμενοι δεπᾶεσσι.] *Either having poured out a libation with*

*the cups*: the sense in which it was always interpreted by the older commentators; or, again since *ἀρχομαι* (or the compound *ἀπαρχομαι*) is used by Homer for *to take away some part from a whole* (*Od.* XIV. 427) the phrase may mean *having taken some wine out (from the bowls) in cups (to hand to the guests)*. The chief objection to our supposing an actual libation implied, offered by the cup-bearers, is that it was not their function but that of the guests to offer it. *Od.* XVIII. 424, 5. The translation *passing from left to right* we may neglect. It is implied certainly, for wine was always so handed, but it is not expressed in the words. *Δεπᾶεσι* is an instrumental dative.

478 ἀνάγοντο.] sc. *ναῦν*, *put out to sea*.

479 ἵκμενον οὖρον.] *A fair wind.* Ἰκμενος has been derived, somewhat strangely, from *ικμάς*, *ικμαίνω*, as though smoothness were the quality the word indicated. By others, from *ικνέομαι*, a *following* and therefore *fair* wind, like the Latin *ventus secundus*. But it is difficult to get this precise sense out of *ικνέομαι*.

481 πρήσεν.] The verb *πρήσεν* is used in two probably unconnected senses. 1st *to burn* (transitive), IX. 589. 2nd *to make to stream out*, IX. 433, only Epic. Ἐμπρήθω is γ

στείρῃ πορφύρεον μεγάλη ἴαχε νηὸς ἰούσης·  
 ἡ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
 ἰψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νῆυσὶ παρήμενος ὠκυπόροισιν,  
 διογενὴς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·  
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῦο δυωδεκάτῃ γένετ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες  
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495  
 παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κύμα θαλάσσης,  
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.

bably here used intransitively, but with an accusative of the object against which the wind streams or blows: though it would be possible to understand it transitively, and to make the sail the direct object of the action the verb implies. If so, the word must mean here *puffed out*. According to some the two senses of the verb are connected, the notion of inflaming being derived through that of increasing a flame by wind.

486 ἔρματα μακρά.] *Long prows*, i. e. slanting poles supporting the ship at each side, and at the stern, thus keeping her upright, and preventing her from slipping back towards the water.

491 φῖλον κῆρ.] *His heart*. φῖλος appears to be used nearly = the possessive pronoun (Conf. IX. 610), but somewhat more emphatic. It is not unlikely that φῖλος had originally a possessive sense, and that the notion of *beloved* is a subsequent one, derived through the fact that that which is a man's own is especially *ar* to him.

497 ἡερίῃ.] The adjective *ἥριος* has two principal meanings. 1st *in the air*, or *clad in a mist*, derived from *ἄηρ* with its double meaning of *air* and *mist*. 2nd *in the morning*, derived from *ἡρι* early with *ε* inserted. It is used four times by Homer, viz. in the passage before us, in I. 557. III. 7 and *Od.* IX. 52. Of these the third appears to furnish an instance of the first meaning given to *ἥριος*; the first and fourth admit of being so interpreted; the second appears clearly an instance of the second meaning.

Now as this second meaning is the one which the grammarians have pretty unanimously given in all the four passages before us, as it certainly will suit them all, and as it exists undoubtedly in one of them, the argument in its favour seems strong though not conclusive. But we may add that in Homer a verb is joined with an adjective instead of an adverb chiefly where ideas of time are signified, and is never joined with an adjective of place. *ἥριος* πρὸς should therefore mean not *I do*

εὔρεν δ' εὐρύοπα Κρουίδην ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμποιο.  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500  
 σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα

“Ζεῦ πάτερ, εἴποτε δὴ σε μετ' ἀθανάτοισιν ὄνησά  
 ἦ ἔπει ἦ ἔργῳ, τόδε μοι κρήνον ἐέλδωρ·  
 τίμησόν μοι υἱόν, ὃς ὠκυμωρότατος ἄλλων 505  
 ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ·  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.” 510

Ἄς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἠΐατο γούνων,  
 ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεῦτερον αὐτῆς

“Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
 ἦ ἀπόμεν', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ 515

*it in the air, but I do it in the morning*; so that III. 7, which appeared the strongest instance of the first meaning of *ἡμέριος*, must be given up, and its meaning will be that the birds arriving by night, fell on the Pygmies *in the early morning*.

Those who prefer to understand *ἡμέρη* in the passage before us, as *clothed in a mist*, (and the translation cannot be disproved) can compare I. 359, V. 356 and 864, &c.

It may be added that the later Epic poets indisputably use the word in both senses. Ap. Rhod. III. 417 and I. 580.

498 εὐρύοπα.] acc. sing. either of *εὐρύωψ*, the far seeing, or *εὐρύοψ*, the far sounding, i.e. *thundering, sending his voice afar*. The word has the same meanings as *εὐρύοπης*, written (Æolic) *εὐρύοπα* in nominative.

505 ὠκυμωρότατος ἄλλων.] The superlative is here used = a very emphatic comparative. Conf. Thucy. I. 1. ἐλπίας μέγαν τε ἐσσεσθαι καὶ

ἀξιολογώτατον τῶν προγεγενημένων. The phrase is imitated in Milton's

“Adam the goodliest man of men  
 since born

His sons, the fairest of her  
 daughters, Eve.”

510 ὀφέλλωσιν τέ ἐ τιμῇ.] *And increase i.e. exalt him with honour. Latin honore augere.* Conf. Horace *Carm. I. Od. 1, tergemini tollere honoribus*. *τιμῇ* is the dative of the instrument, just as *honoribus* is the abl.

512 ὦς]=as. ὦς=so. The frequent usage in Homer's similes.

515 ἀπόμεν'.] *ἀπειπεῖν* is to deny, or, as here, to refuse. This is a regular force of verbs meaning to say, compounded with *ἀπό*. Compounded with *κατά* they express affirmation or assent. Sometimes, however, *ἀπειπεῖν* means only to speak a thing plainly, to tell it out, with no notion of refusal or denial. IX. 309. *ἐπι* (accentu retracto) he

ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς

“Ἥη δὴ λόγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις

Ἥρη, ὅτ' αὖν μ' ἐρέθῃσιν ὀνειδείους ἐπέεσσιν.

ἡ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520

νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρῶεσσιν ἀρήγειν.

ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή σε νοήσῃ

Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.

εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·

τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525

τέκμωρ'· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν

οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.”

Ἥη καὶ κυανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων·

ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος

= *ἐπεστι*, similarly *ἀνα*, VI. 331, = *ἀνάσθη*.

517 *ὀχθήσας*.] *ὀχθέω* expresses any kind of violent emotion at an object which strikes the mind unpleasantly. Greatly *disturbed* is precisely the sense here. It is connected etymologically with *ὀχθαίω*. For the change of vowel, vide note on *ὀλοχέτας*, I. 449.

518 *This will be, in very truth, a grave matter, since thou wilt set me on to act with enmity to Herē, (as I shall do) what time she irritates me (as she will) with words of reproach.* Zeus foresees that, if he does what Thetis desires of him, Herē will reproach him for it, and he will then be provoked to deal with her in a hostile manner.

*ἐχθοδοπήσαι*.] This verb occurs nowhere else. It is formed from the adjective *ἐχθοδονός*, and according as we assign an active (*hating, hostile*) or a passive (*hated*) force to this the meaning of the verb will follow. Buttmann, from a comparison of passages, decides in favour of the former, and translates *ἐχθοδοπήσαι* as above. *ἐχθοδονός* is according to Passow, a lengthened form of *ἐχθρός*.

520 *αὐτῶς*.] *As it is*, that is with-

out any such provocation as you ask me to give her.

521 *νεικεῖ*.] *Upbraids or taunts*, generally a transitive verb.

526 *τέκμωρ*.] *A solemn, an appointed sign*. This is the ground-meaning of the word. It means also a *boundary, an end*, (since it was by solemn signs that boundaries, from the earliest times, were fixed;) and hence any kind of end or termination, XIII. 20, particularly the end fixed by destiny, VII. 30.

*παλινάγρετον*.] *Revocable* from *πάλιν* and the obsolete *ἀγρώ*, another form of *αἰρώ*, (like *ράγω* whence *ρήγνυμι*, and *παίω*) meaning originally, as in this compound, *to take or lay hold of*. The sense *to hunt* is a later one.

529 *ἀμβρόσιαι*.] *Divine, immortal*. *ἀμβρόσιος* is synonymous with *ἀμβροτος*. There is no idea, in this and other passages in which the adjective *ἀμβρόσιος* occurs, of any allusion to *ambrosia* the divine food of the Gods. *Ἀμβροσίη*, in this latter sense, is probably a substantive formed from *ἀμβροτος*, like *ἀθανασία* from *ἀθάνατος*, or, according to others a fem. adjective with *ἐδωδή* understood. The adjective used here

κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

Τῶγ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα  
εἰς ἅλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,  
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν  
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
μεῖναι ἐπερχόμενον, ἀλλ' ἀντὶοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη  
ἡγνόησεν ἰδοῦς· ὅτι οἱ συμφράσσαστο βουλὰς  
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.  
αὐτίκα κερτομόλοισι Δία Κρονίωνα προσηύδα

“Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσαστο βουλὰς;  
αἰεὶ τοι φίλον ἔστιν, ἐμεῦ ἀπονόσφιν ἐόντα, 541  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμέλβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε  
“Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545  
εἰδῆσιν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.  
ἀλλ' ὅν μὲν κ' ἐπιεικὲς ἀκούμεν, οὐτις ἔπειτα  
οὔτε θεῶν πρότερος τόνγ' εἴσεται οὐτ' ἀνθρώπων·  
ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

Τὸν δ' ἡμέλβετ' ἔπειτα βοῶπις πότνια Ἥρη  
“Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

is then not a vague poetical epithet, but precisely *immortal*.

ἐπερρώσαντο.] *Waved* or *floated forward*. This verb, like ἐρῶειν, belongs to the family of ῥέω.

530 κρατὸς.] Irregular gen. of κῆρα or κῆρα a head.

ἐλέλιξεν.] The first use of the verb ἐλελίξω is of a *rapid tortuous motion*, II. 216; it is used, too, of any *quick brandishing motion*, XIII. 558; and hence, in a general sense, it means, as here *to cause to shake*; in the passive, *to tremble, or be shaken*, XXII. 448.

536 οὐδέ μιν Ἥρη ἡγνόησεν κ.τ.λ.] *Nor was Hera unaware that, &c.*; literally, *nor was Hera ignorant about him, that, &c.* Conf.

Xen. *Anab.* I. 8, καὶ γὰρ ἦδαι αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος, and II. II. 409.

550 μετάλλα.] *Enquire curiously about*. Μετ' ἄλλα, after verbs signifying *to go, to enquire*, means *after other things*; and from these words was formed a verb μεταλλάω, originally with an absolute sense, *to go after other things than those around one, to be inquisitive*. It is, in the Epic language, a transitive verb, and means, with a person as its object, *to interrogate*; with a thing, *to enquire curiously after, to inform oneself about*.

551 ποῖον τὸν μῦθον ἔειπες.] *Of what kind is this word that thou hast*

καὶ λίην σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσο' ἐθέλησθα.  
 νῦν δ' αἰνῶς δειδουκα κατὰ φρένα μή σε παρείπῃ 555  
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰλίοιο γέροντος·  
 ἥερή γάρ σοίγε παρέζετο καὶ λάβε γούνων·  
 τῇ σ' ὅλω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλλῆα  
 τιμῆσθης, δλέσθης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560  
 "Δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω·

πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ  
 μάλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥήγιον ἔσται.  
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 ἀλλ' ἀκούουσα κάθησο, ἐμῷ δ' ἐπιτείθεο μύθῳ, 565  
 μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ  
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω."

"Ὡς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρῃ,  
 καὶ ῥ' ἀκούουσα καθήστο, ἐπινυάμψασα φίλον κῆρ·  
 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῶνες. 570

*spoken!* The force of the *position* of τὸν here is just what it would be if τὸν were the article; in other words ποῖον is here a predicate, as the position of τὸν indicates. Conf. Soph. *Aj.* 1121.

554 εὐκηλος.] Also written ἐκηλος, a word of doubtful derivation. Its clear *Homeric* meaning, as gathered from the numerous passages in which it occurs, is pretty nearly = *tranquil*, not at rest, for it is used even of those engaged in hard work or fighting, XVII. 340, 371; but, *free from anxiety, or interruption*, &c.

557 ἥερῃ.] Vid. note on l. 497.

562 πρῆξαι.] *To accomplish.* This is always the meaning of πρῆσσω or πρᾶσσω in Homer. *To be doing* a thing is a later, and derived sense. Buttmann's view that πρῆσσω is another form of περᾶω and connected with a root περα, appears highly probable. It explains such phrases as that at *Od.* IX. 491, a

passage which is inexplicable without it.

566 The passage before us is commonly interpreted by taking ἄσσον ἰόνθ' (= ἄσσον ἰόντα, agreeing with μέ understood,) as the object of the verb χραίσμωσιν. Against this view Buttmann says that the object of χραίσμω is always some *general idea*, such as e.g. death, or ruin; and he interprets ἄσσον ἰόνθ' as = ἄσσον ἰόντε, understanding it as a dual in agreement with the plural θεοί, *coming near to thine aid*, or *coming near to me with hostile purpose*. Now it is beyond question most rare to find a dual form used as a real plural, used, that is, when more than two persons are spoken of; but it is certainly admissible. Conf. v. 487, VIII. 186. For the use of ἄσσον ἰόντε in the sense in which Buttmann interprets it, vid. xv. 105. For χραίσμω, see note on l. 28.

τοῖσιν δ' Ἡφαιστος κλυτοτέχνης ἥρχ' ἀγορεύει,  
μητρὶ φίλῃ ἐπήρα φέρων, λευκωλένῃ Ἡρῇ.

“Ἡ δὴ λούγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,  
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,

ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς  
ἔσθλης ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῃ ἐπήρα φέρειν Διὶ, ὅφρα μὴ αὐτὴ  
νικέησι πατὴρ, σὺν δ' ἡμῖν δαῖτα τaráξῃ.

εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς  
ἐξ ἑδέων στυφελξαί· ὁ γὰρ πολὺ φέρτατός ἐστιν.

ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ' ἔπειθ' ἱλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

Ὡς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν

“Τέτλαθι, μήτηρ ἐμῇ, καὶ ἀνάσχεο, κηδομένη περ,

572 ἐπήρα φέρων.] *Bringing, suggesting that which might be pleasant; aiming to please.* There is great difference of opinion about ἐπήρα. Buttmann thinks it should be written ἐπὶ ἥρα φέρων, i. e. ἐπιφέρων ἥρα. Ἡρα he takes as the accusative of a substantive ἥρ, on the real existence of which in the nominative he offers no opinion. He derives it from ἄρω, ἀρέσκω.

On the first point it may be said that we certainly get the word ἥρα used alone=what is elsewhere written ἐπήρα, XIV. 132; and further, that the ἐπὶ is frequently separated from the ἥρα by one or more words (*Od.* III. 164), which Buttmann considers impossible if they are parts of one word, “since every preposition not governing a case becomes at once an adverb, i. e. attaches itself in thought to the verb or to the whole sentence, not to one of the other parts of the sentence.” Against this view is the authority of Aristarchus; and, as the Schol. says on the passage before us, ἐπεκράτησεν ἡ Ἀριστάρχου καί τοι λόγον μὴ ἔχουσα. On the question whether ἥρα is an acc. sing.

or, as Passow thinks, the neut. pl. of an adjective, Buttmann is not decided, though he favours the former view. There exists an adjective ἐρήρος, the etymological connexion of which with ἥρα is undoubted; and, says Buttmann, if we separate the syllables, in other words compounded with ἐρι, such as ἐρικύδης, ἐρίτιμος, we do not find an adjective. The simple adjective ἥρος, then, is no more to be conjectured than the simple adjective τίμος.

575 κολῶν.] *A noisy wrangling,* derived probably from καλέω, κέλω, κέλομαι;—from the same root, that is, as κολοῖς, a jackdaw, but not from the word κολοῖς itself.

581 The apodosis of the sentence is omitted here as at l. 136, but it is implied and suggested by the context, *he will be able to do so.*

582 καθάπτεσθαι.] *To lay hold of, fasten upon,* so, as here, *accost, address.* For infinitive with force of an imperative, *vid. l. 20.*

584 δέπας ἀμφικύπελλον.] *A double cup,* i. e. a reversible cup with a hollow, capable of holding liquid, below as well as above.



μή σε, φίλην περ εἶδον, ἐν ὀφθαλμοῖσιν ἴδωμαι  
 θεινομένην, τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,  
 χραισμῆν' ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.  
 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα  
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.  
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡέλω καταδύντι  
 κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
 εὐθα με Σῶντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

590

Ὡς φάτο, μειδῆσεν δὲ θεὰ λευκώλενος Ἥρη,  
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.  
 ἄσβεστος δ' ἄρ' ἐνώρτο γέλωος μακάρεσσι θεοῖσιν,  
 ὥς ἴδον Ἥφαιστον διὰ δώματα πομπύοντα.

595

600

Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,

589 ἀργαλέος ... ἀντιφέρεσθαι.] *Difficult to be opposed.* This use of an adjective with the infinitive is common in Greek. The infinitive in such a case is expegetical, and is added to denote the reference in which the quality expressed by the adjective is ascribed to the subject. Such an infinitive is more commonly active, than passive, but either form is admissible. This construction occurs in Latin only as an intentional Græcism.

591 τεταγών.] *Having taken hold of me.* This aorist participle occurs twice in Homer, here, and in xv. 23. No other part of the verb is found. Buttmann connects it etymologically with the imperative form τῆ.

θεσπεσίοιο.] θεσπέσιος, derived from θέσπις (i.e. θέ-εσπις, from θεός and εἰπεῖν), originally meant *spoken by a God*. The sense of εἰπεῖν is however lost in Homer, and θεσπέσιος with him stands=θεῖος, as here (*celestial*). In its most general sense it parts with the sense of θεός as well as εἰπεῖν, and means *very great or excellent*, expressing no notion that the object proceeds from

the Gods, even where in fact it is stated to do so. So, in II. 670 and in xvii. 118, θεσπέσιος πλοῦτος and θεσπέσιος φόβος are only *great wealth*, *a great and general terror*.

593 κάππεσον=κατέπεσον.] Similarly in 606, κακέλωτες=κατακέλωτες, xix. 80, ὑββάλλειν=ὑποβάλλειν, &c. &c.

596. And having smiled she received with her hand the cup from her son.

597 ἐνδέξια.] *From left to right.* Buttmann thinks, further, that since religion and custom enjoined that this direction should be taken, and since it was consequently taken more readily, the person who took it appeared to be acting with *dexterity*, and that this idea should present itself to our minds here.

600 πομπύοντα.] The proper notion of πομπύειν is the general one of active exertion, xiv. 155. It is here *busying himself, bustling about*. It is frequently used of a person *serving or waiting on* another, but this meaning is not necessarily implied in it. It is said to be derived not from πορεύω but by reduplication from πνέω, πέπνυμαι,

οὐ μὲν φόρμυγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἱ ἀείδου ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο, 605  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
ἥχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις  
Ἥφαιστος πόησεν ἰδνίησι πρᾶπιδεςσιν.

Ζεὺς δὲ πρὸς οὐ λῆχος ἦι' Ὀλύμπιος ἀστεροπητῆς,  
ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι· 610  
ἐνθα καθεῦδ' ἀναβὰς, παρὰ δὲ χρυσόθρονος Ἥρη.

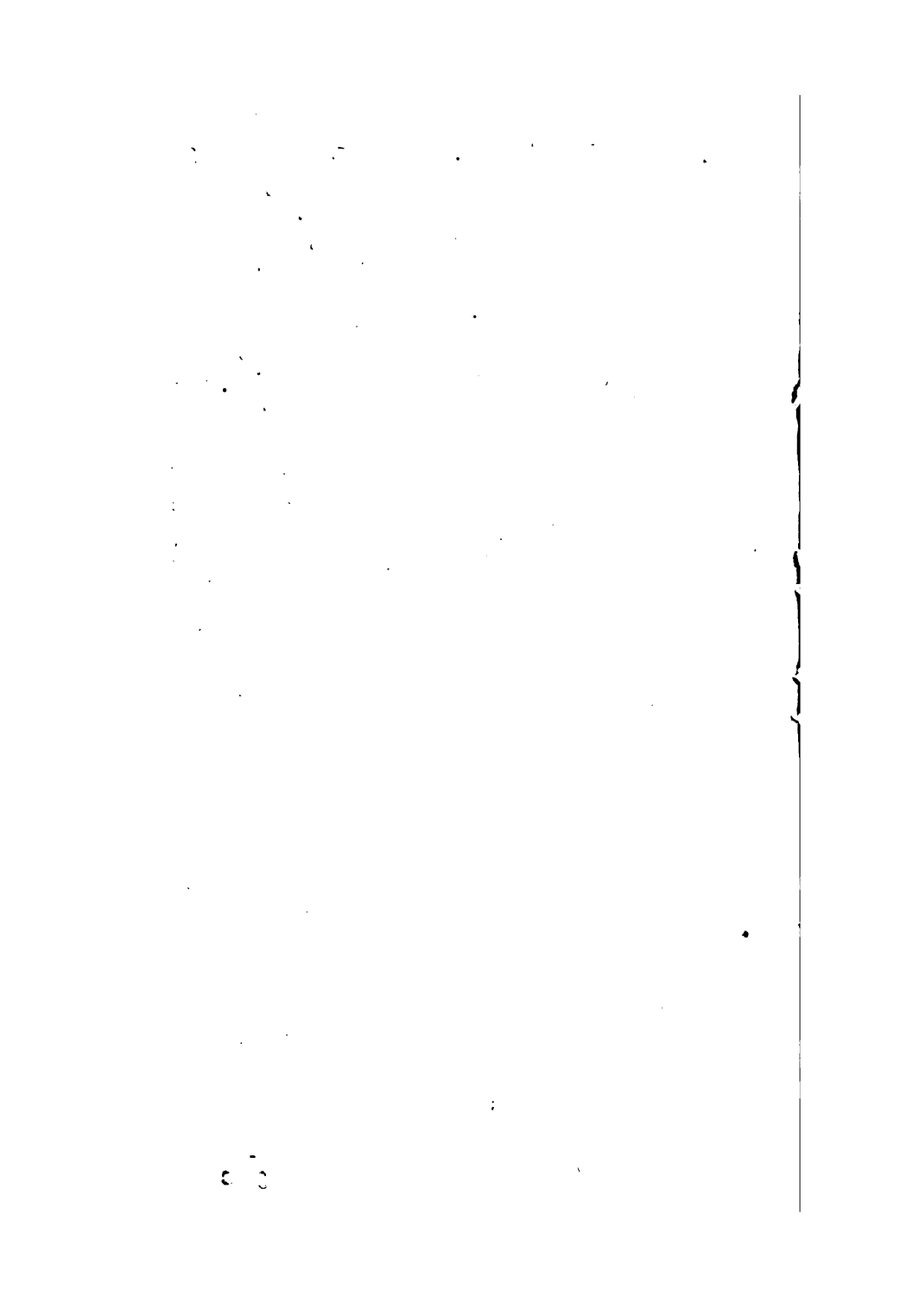
604 ἀμειβόμεναι.] Either *singing in turn one after another*, carmine amœbeo, or *singing in turn* when Apollo ceased to play, or as Heyne prefers to take it, simply *singing in accompaniment* to Apollo's music.

606 κακκείοντες.] This form is desiderative, and gives therefore to

the present something of a future force, *wishing* or *purposing to lie down*.

610 ἐνθα]=*where*; in next line it is demonstrative=*there*.

611 καθεῦδε.] Not *slept*, vid. II. 2, but *lay down to sleep*, agreeably to the force of the imperfect tense.



**ΙΛΙΑΔΟΣ Β.**

## SUMMARY.

Zeus, mindful of his promise to Thetis that he would bring misfortune upon the Greeks, sends a dream to deceive Agamemnon, and induce him by an assurance of victory, to lead out all his forces to defeat (1—47). Agamemnon relates his dream at a council of the elder chiefs. An assembly of the whole people is then called (48—100). There Agamemnon, after dwelling on their sufferings and want of success, advises their return home, hoping perhaps that they would demand to be led out instantly to battle (101—141). They however prepare in earnest to leave Troy, but are stopped by Ulysses, who, at the instigation of Athene, persuades and shames the chiefs, and beats and reviles the common people into ceasing from their preparations for immediate departure (142—210). When the assembly has again met, Thersites rises and speaks against Agamemnon, but is set down and punished by Ulysses (211—277). Ulysses, Nestor, and Agamemnon then address the people, reminding them of the promises of Zeus, and inflaming their ardour for war (278—393). A sacrifice is offered; and the troops, drawn up in order by tribes, according to the advice of Nestor, are led out to battle (394—483). The book concludes with an enumeration first of the Greek (484—785), then of the Trojan forces, and allies (786—877).

# Τ Η Σ Ι Λ Ι Α Δ Ο Σ

## ΡΑΨΩΙΔΙΑ Β.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
 εἶδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
 ἀλλ' ὄγε μερμήριζε κατὰ φρένα ὥς Ἀχιλλῆα  
 τιμήσει, δλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5  
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·  
 καὶ μὲν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “Βάσκ' ἔθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω. 10  
 θωρήξαι ἑ κέλευε καρηκομόωντας Ἀχαιοὺς

1 ἵπποκορυσταὶ] (ἵππος κορύσσω)  
*furnished with horses*, i. e. with  
 chariots, since the horses were not  
 used for riding. *Knightly* or *chivalric*  
 would be a good translation, except  
 that the ideas which these words  
 suggest carry us too far away from  
 Greece and from the heroic age.

2 νήδυμος ὕπνος.] *Delicious sleep*.  
 The word *νήδυμος* occurs, in Homer,  
 always as an epithet of sleep. Butt-  
 mann, who translates it as above,  
 supposes the original form to have  
 been *ἥδυμος*, digammated, = *ἥδης*, and  
 the ν to have been added, by an  
 early error, to prevent the apparent  
 hiatus in such passages as the one  
 in the text. Certainly *ἔχε νήδυμος*  
 is an easy corruption of *ἔχεν ἥδυμος*,  
 like Chaucer's *atte nale* = *atten ale*.  
 It is a strong argument in favour of  
 this derivation that the adjective  
*ἥδυμος* is found indisputably though  
 not in Homer, yet in the Epic poets.

It belongs to the Cyclic period.  
 Others translate *νήδυμος*, *deep*, de-  
 riving it from νη and δῶω, *δύωω sleep*  
*which one does not put off* = *ἀνέκ-*  
*δυτος*.

6 οὐλον Ὀνειρον.] *A pernicious*  
*dream*. οὐλος is used by Homer in  
 three distinct senses, 1st as the Ionic  
 of ὅλος, *whole*, a form which does  
 not itself occur in Homer (*Od.*  
*xxiv. 118*). 2nd as here = *ὀλέθριος*  
 from the root of ὀλλυμι. 3rd, *thick*,  
*matted*, or, as some translate it,  
*curled*, probably from εἰλεῖν (*Il. x.*  
*134*).

Some have understood it here in  
 the first sense, *real* = *vivid*; but the  
 second sense appears preferable. For  
 the two kinds of dreams sent to  
 men, the false and the true dreams,  
 conf. *Od. xix. 560—567*.

10 ἀγορευέμεν.] The infinitive is  
 here used = in force to an imperative.  
 Conf. I. 20.

πανσυδῆ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγχιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 "Ἡρῃ λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται."  
 15  
 "Ὡς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.  
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῆρ υἱὶ εὐοικῶς,  
 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·  
 τῷ μιν ἐισάμενος προσεφώνεε θεῖος Ὀνειρος  
 "Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;  
 οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.  
 25  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.  
 θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοὺς  
 πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγχιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 "Ἡρῃ λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδὲ σε λήθῃ  
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήγῃ."

12 πανσυδῆ.] *With all haste* (πάσι σεύω). This adverb is, strictly, a dative case from a nominative not in use. Conf. note on I. 34.

13 ἀμφί.] *Diversely, in two ways*, i.e. they do not dissent among themselves.

16 τὸν μῦθον.] *That command*.  
 19 ἀμβρόσιος.] Vid. note on I. 529. Sleep, says Buttmann, is called *divine*, because it is regarded not as the work of man, but as the great gift of the Gods, VII. 482; it does not contain in itself that which is perishable, but is a supra-sensible supernatural influence, and thence in itself a celestial existence.

22 μιν,] in this and similar phrases is governed by προσεφώνεε,

not by ἐισάμενος. It is *him* not *himself*.

23. δαΐφρονος.] *Warlike* (δαΐς, φρήν). Δαΐφρων has also the sense of *prudent* (\*δάω, δαΐναι, φρήν). These are, therefore, two different words; and it is to be remarked that the former is the one always used in the first twenty-three books of the Iliad; the latter always in the last book of the Iliad, and in the Odyssey; both of which have been believed to be the work of another and a later hand. Vid. II. XXIV. 325; Od. VI. 256, and particularly, XV. 356.

25 ἐπιτετράφαται.] Ionic for the unpronounceable ἐπιτέτραφται=ἐπιτετραμμένοι εἰσι.

34. ἀνήγῃ. An Epic form for

- Ὡς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ  
 τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ρ' οὐ τελέεσθαι ἐμελλον.  
 φῆ γὰρ ὅγ' αἰρήσειν Πριάμου πόλιν ἡματι κέλῳ,  
 νήπιος, οὐδὲ τὰ ἤδη ἅ ρα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.  
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή.  
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φάρος·  
 ποσσὶ δ' ὑπὸ λυπαροῦσιν ἐδήσατο καλὰ πῆδιλα,  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.  
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 Ἦώς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,  
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 αὐτὰρ ὁ κηρύκεσσι λυγροθύγοισι κέλευσεν  
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς·  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὤκα.  
 Βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων  
 Νεστορέῃ παρὰ νηὶ Πυλογενέος βασιλῆος·  
 τοὺς ὅγε συγκαλέσας πυκινὴν ἥρτύνετο βουλὴν  
 “Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖον

45

50

55

ἀνῆ, 2nd aor. of ἀνέμω, *leave*, literally *to loosen or let go, to quit its hold upon*.

37 φῆ.] *He said to himself*, i. e. *he thought*.

41 θείῃ δέ μιν ἀμφέχυντ' ὀμφή.] *The divine voice was poured about him or vibrated around him*, i. e. *was still sounding in his ears*. Ὀμφή is always, in Homer, the voice of the gods, or the prophetic message conveyed by dreams or augury.

43 νηγάτεον.] *New*, literally *newly-made*, if we follow the common derivation from νέος and \*γᾶω, γείνω, and suppose the word to have been originally *νεγγατος*, and thence, either by transposition of the *e*, or by some

more complex change, to have assumed the form in the text.

49 ἐρέουσα.] (*About*) *to announce*, from εἶρω, fut. ἐρέω, ἐρῶ.

54. *By the ship of Nestor, Pylus-born monarch*. The construction at the close of this line is as if the line had commenced with the gen. Νέστορος, instead of its equivalent in meaning Νεστορέῃ. Conf. v. 741.

55 πυκινὴν βουλὴν.] *A wise counsel*. πυκινός, or πυκνός, is originally *close, compact*, hence used of anything *well put together, cleverly contrived*.

57 ἀμβροσίην διὰ νύκτα.] *Night* is here called *divine*, because it proceeds, as day does, and as the courses of the years do, from the will of the



εἰδός τε μέγεθός τε φυὴν τ' ἀγχιστὰ ἐφίκει.  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·  
 'Εὖδεis, Ἀτρεός νιὲ δαΐφρονος ἵπποδάμοιο; 60  
 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἀγγελός εἰμι,  
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλαίρει.  
 θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοὺς 65  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγγιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν 70  
 ὄχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.  
 ἀλλ' ἄγετ', αἱ κέν πως θωρήξομεν υἱας Ἀχαιῶν.  
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75  
 Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόντος·  
 ὃ σφιν εὐφρόνέων ἀγορήσατο καὶ μετέειπεν  
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80  
 ψεύδός κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον·

Gods, and not from man. Conf.  
 line 134, and *Od.* xiv. 93. So, too,  
 Milton:

And the third sacred morn began  
 to shine,  
 Dawning through Heaven.

*Par. Lost*, vi. 748.

59 καὶ με πρὸς μῦθον ἔειπεν = καὶ  
 προσέειπέ με μῦθον.] For instances  
 of this double accusative, vid. l. 156  
 and xxii. 329.

70 σῆσιν ἔχε φρεσίν.] Dative of  
 the locus wherein Zeus' commands  
 were to be retained.

72 θωρήξομεν = θωρήξωμεν.] Conf.  
 i. 141, 142, &c. There is an ob-  
 vious ellipse in the former part of

the line. *But come*, let us try if,  
 &c.

73 ἢ θέμις ἐστίν.] *Which it is right*  
*for me to do*, aliter ἢ θέμις ἐστίν, as,  
 &c., a change which leaves the mean-  
 ing substantially the same.

75 ἐρητύειν.] *Restrain them, keep*  
*them back.* The infinitive is here  
 = the imperative. Conf. i. 20.

81 νοσφιζόμεθα μᾶλλον.] Either  
*should withdraw ourselves from him*,  
 (i.e. *be inclined to dissent from*) the  
 more for his telling it; or, taking  
 μᾶλλον = μάλα, or μάλιστα, *we should*  
*be very ready to dissent from him.*  
 This use of a comparative form  
 without any definitely comparative

νῦν δ' ἴδεν ὅς μ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.  
ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν."

"Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,

85

σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.

ἦύτε ἔθνεα εἰσι μελισσάων ἀδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·

βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·

αἱ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἱ δέ τε ἔνθα·

90

ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

ἡϊόνος προπάροιθε βαθείης ἐστιχώοντο

ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὅσσα δεδήκει

ὄτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.

τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα

95

λαῶν ἰζόντων, ὕμαδος δ' ἦν· ἐννέα δὲ σφεας

κήρυκες βοῶντες ἐρήτυον, εἴποτ' αὐτῆς

σχολάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.

σπουδῇ δ' ἔξετο λαὸς, ἐρήτυθεν δὲ καθ' ἑδρας

παισάμενοι κλαγγῆς· ἀνὰ δὲ κρέλων Ἀγαμέμνων

100

ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.

Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι,

meaning is not unfrequent. Conf. *ἐπασσύτερος*, *passim*, *θάσσον*, IV. 64, and, perhaps, *μελάντερος*, IV. 277.

82 *ὅς μ' ἄριστος—εὔχεται εἶναι.*] Vide note on I. 77.

87 *ἀδινάων.*] *Thickly swarming, numerous.* The original meaning of *ἀδινάος* is *compact* or *close*: hence, as here, *numerous*. It is used of *prolonged* or, perhaps, *deep* lamentation, XVIII. 124, and of the *loud* voices of the Sirens. *Od.* XXIII. 326.

90 *ἄλις πεποτήγεται.*] *Hover in swarms, or in numbers.* "Ἄλις is akin to *ἀλής*=*ἀθρόος*.

93 "Ὅσσα." *Rumour*, here personified. Conf. XVIII. 535, for a good instance of this, a mode of thought, rather than a figure of speech, in Homer, with whom, in accordance with a law of early

thought, the distinction between persons, things, and attributes, is not always preserved. All alike are sometimes personified, and spoken of, in sober earnest, as possessing will and activity.

95 *τετρήχει.*] *Was in confusion*, a plp. form, referred to *ταράσσω*. The plp. is here used, as we frequently find it, in an imperfect sense.

97 *εἴποτ' αὐτῆς σχολάτ'.*] The sequence of words is here somewhat irregular; we must supply the sense, *trying if they could ever get them to cease from shouting, and to listen* &c.

99 *σπουδῇ.*] *With difficulty*, as in v. 893.

101 *κάμε τεύχων=καμὸν ἐτεύξαν.*] *Fashioned with labour.*

- αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·  
 Ἑρμείας δὲ ἀναξὶ δῶκεν Πέλοπι πληξήππῳ,  
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν· 105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλήσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ ὄγ' ἔρεισάμενος ἔπε' Ἀργείοισι μετηΐδα  
 "ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἀρης, 110  
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρελή,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαι· εὐτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει  
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν. 115  
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,  
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα  
 ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι

103 διακτόρῳ Ἀργειφόντῃ.] *To the Conductor, the slayer of Argus.* Διάκτορος is used by the early poets only as an attribute of Hermes. The common derivation is from *διάγω*, and the name is supposed to have been given to the God ἀπὸ τοῦ διάγειν τὰς ψυχὰς, from his conducting the souls of the dead to their place in the other world. This was his especial office, *Od.* xxiv. 1 and seq. He appears also as a conductor or guide of Priam, *Il.* xxiv. 334, &c. Of Ulysses, *Od.* x. 277 and seq.; and in Lucian, *Contempl.* i. Charon calls himself the *συνδιάκτορος* of Hermes. Buttmann's own view is that the word is a verbal substantive from *δίωκω*, a collateral form of *διώκω*, and used in a neuter sense, as *διώκω* sometimes was. It is synonymous, there, with *διάκωρος*, though by the accident of its use it became a more honourable title. He would translate *the runner*, i. e. *messenger*

of the Gods.

Argus was the hundred-eyed keeper of Io, slain by Hermes.

106 πολύαρν.] *Rich in flocks.* Commonly assigned, as an irregular dative, to *πολύαρνος*.

107 Θυέστ'.] *a* is here elided. *Θυέστα* is the Æolic form of the nom. *Θυέστης*.

111 ἄτη.] Here, rather *curse*, than *infatuation*.

117. *Who is wont to crush or bring low the heads of many cities.* The aorist is here frequentative. According to the Scholiasts *κάρηνα* = *ἀκροπόλεις*: but more probably *πολλῶν κάρηνα* is merely = *πόλεις*, or rather a poetical expression better suited than *πόλεις* to the action of the verb.

119 γὰρ] is probably here emphatic, and does not mean *for*. Conf. I. 123. If we translate it *for* we must take the words from line 115 as parenthetical.

ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.

εἴπερ γάρ κ' ἐθέλοισιν Ἀχαιοί τε Τρῳῆς τε,

ῥοκία πιστά ταμόντες, ἀριθμηθῆμεν ἄμφω,

Τρῳᾶς μὲν λέξασθαι ἐφέστιοι ὅσοι ἕασιν,

ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,

Τρῳῶν δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν,

πολλαί κεν δεκάδες δευόλατο οἶνοχόοιο.

τόσσον ἐγὼ φημι πλέας ἔμμεναι ὕλας Ἀχαιῶν

Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι

πολλέων ἐκ πολλῶν ἐγγέσπαλοι ἄνδρες ἕασιν,

οἳ με μέγα πλάζουσι καὶ οὐκ εἰδὼς ἐθέλοντα

Ἴλιου ἐκπέρσαι εὐναιόμενον πτολίεθρον.

ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,

καὶ δὴ δοῦρα σέσηπτε νεῶν καὶ σπάρτα λέλυνται·

αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα

εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον

αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·

φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·

οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάργιαν."

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρῦεν

πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.

κινήθη δ' ἀγορῇ φῆ κύματα μακρὰ θαλάσσης,

124 ῥοκία.] ῥοκίον, like ῥοκος, means, in general, not an oath but that by which the oath is sworn, the pledge or sign of the oath. Conf. III. 245, where we find, in apposition to it, ἄρνε δῶν καὶ ὄνων. It is said to come from the same root as ἔρκος, and to mean, therefore, originally, that which holds a man as it were within the limits of his promise.

125 λέξασθαι.] To choose for ourselves. Vid. note on I. 435.

132 οἳ με μέγα πλάζουσι.] Who perplex or baffle me very much. Conf. I. 59.

134 Διὸς μεγάλου ἐνιαυτοί.] Vide note on line 57.

144 φῆ.] Sometimes written φῆ, as or like. The word occurs twice

in the Iliad, here (where the reading ὥς is however the more usual) and at XIV. 499, where there is no various reading. It occurs also in the Homeric hymns, if we admit a conjectural emendation of Hermann. *Hym. Merc.* 241. According to Buttmann, ὥς could not stand in the passage before us, for Homer never uses ὥς before a noun in the sense of as, except at the beginning of an entire sentence with the verb or participle expressed. Elsewhere he uses either ὥς after the noun, or ὥστε, or ἥντε before it. There is one real exception to this rule, *Od.* xv. 478, but it is beyond doubt generally true. Φῆ is a word certainly found in later Epic Greek.

πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145  
ὄρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθὼν,  
λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῷ ἀσταχίσσῃ,  
ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ  
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150

ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον  
ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἄλα διαν,  
οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν  
οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

\*Εὐθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155  
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,  
καὶ δέ κεν εὐχολῇ Πριάμφ καὶ Τρωσὶ λίποιεν 160

Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.  
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
μηδὲ ἔα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

ᾧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.  
βῆ δὲ κατ' Οὐλύμπιοι καρήνων αἴξασα,  
καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.  
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
ἑσταότ'· οὐδ' ὅγε νηὸς εὐσσέλμοιο μελαίνης 170

ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.  
ἀγχού δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,

148 ἐπὶ τ' ἡμῷ ἀσταχίσσῃ.]  
And it (sc. τὸ βαθὺ λήϊον) bows with  
its ears of corn. For this use of the  
dative with the verb ἡμῷ, conf. XIX.  
405. It must be explained, as a  
dative of that of which is accessory  
to the principal thought. Conf. IX.  
341, XXIII. 8.

155 ὑπέρμορα,] or ὑπέρμορον, con-

trary to destiny (ὑπὲρ, μέρος). The  
force of ὑπὲρ in this adverb is the  
same as at XVII. 327, &c.

157 ἀτρυτώνη.] Unwearied, a  
lengthened form of ἀτρυντός (ἀ, τρώω)  
as Ἀἰδωνεύς is of Ἀΐδης.

160 καὶ δέ... λίποιεν] = καταλί-  
ποιεν δέ.

φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες,  
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,  
 σοῖς δ' ἄγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας." 180

“Ὡς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,  
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.  
 αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἐλθὼν 185  
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Οὔτινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κυχεῖη,  
 τὸν δ' ἄγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

“Δαιμόνι, οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190  
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρνε λαοῦς.  
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.  
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος·  
 τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δὲ ἐμνηστὴ Ζεὺς.”

“Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ  
 “Δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200  
 οἷ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὗτ' ἐνὶ βουλῇ.

179 *μηδὲ τ' ἐρώει.*] i.e. *μηδὲ τε ἐρώει.* *And rest not, or tarry not;* another reading is *μηδ' ἐτ' ἐρώει.* For the meanings of *ἐρώειν*, vide note on i. 303.

186 *δέξατό οἱ.*] For a parallel construction, conf. xv. 87, Eurip. *Hec.* 535 (ref. to Dindorf's *Poetae Scenici*, ed. 2nd). This dative is best explained as an instance of the *dativus commodi*=*received to please*

or *serve him.*

189 *δέ*] here introduces the apodosis of the sentence. Conf. i. 58, &c. The *δέ* corresponding to the *μὲν* of the line above occurs in l. 198.

*ἐρητύσασκε*, a frequentative form of the aorist, like *ὦδε δὲ τις εἴπεσκεν*, iv. 81, and thus men said.

195 For this elliptical construction conf. i. 28.

201 *Ὅτ' σέο φέρτεροί εἰσι.*] *Who*

οὐ μέν πως πάντες βυσιλεύσομεν ἐνθάδ' Ἀχαιοί·  
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,  
εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205  
[σκηπτρόν τ' ἦδ' ἐθέμιστας, ἵνα σφίσι βασιλεύῃ]."

ὣς ὅγε κοιρανέων δέκετ' στρατόν· οἱ δ' ἀγορήνδε  
αὐτὶς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων·  
ἦχῃ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·  
Θερσίτης δ' ἔτι μῦνος ἀμετροπῆς ἐκολῶα,  
ὅς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾗδῃ,  
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐρίζεσθαι βασιλεύσιν,  
ἀλλ' ὅ τι οἱ εἴσαιτο γελόλιον Ἀργείοισιν 215  
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμα  
κυρτῷ, ἐπὶ στηθὸς συνοχωκότε· αὐτὰρ ὑπερβην  
φαξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχυν.

*are better men than thou art.* The use of *φέρτερος*, explained as it is by what follows, shews how intimately connected was the idea of bodily strength with that of personal merit.

206. This line is probably to be omitted. *σφίσι* has nothing to which it can be referred. The sense is complete if we put a full stop at *ἀγκυλομήτεω*. We must then translate *ἔδωκε*, gives it, i.e. *the privilege of being king*.

212 *ἐκολῶα*.] This verb has the same root as the noun *κολῶς*, and must not any more than the noun be supposed *derived* from *κολοῖς*, a jackdaw. Conf. I. 575. There have been several ways suggested of joining the very perplexing clauses which follow. The best appears to be *ὅς ῥ' ἔπεα ᾗδῃ φρεσὶν ᾗσιν (=ὅς εἰπὼν ἠπίστατο, i.e. ὅς εἰπεν) ἄκοσμά τε πολλά τε, μὰψ ἀτὰρ οὐ κατὰ κόσμον, (ὥστε) ἐρίζεσθαι βασιλεύσιν*. The *ἀλλὰ* following takes up the *οὐ κατὰ κόσμον* of the line before, and we may supply again after it (*εἰπὼν ἠπίστατο*) *ὅ τι οἱ εἴσαιτο κ.τ.λ.*

216 *αἰσχιστος*.] The ugliest man. The Latin *turpis* is used in the same sense. Virgil, *Geor.* III. 52, IV. 395.

217 *φολκὸς ἦν*.] Probably, *crooked was he of limb*. The word *φολκός* occurs nowhere else, and its meaning and derivation are alike uncertain. It has been commonly explained *quasi φάλκος*, (from *τὰ φάη* and *ἔλκεν*) *squinting*, but such an epithet does not appear to join well with the words that follow, especially as the defects of Thersites' head are afterwards enumerated. Buttmann brings together several words slightly resembling *φολκός* in sound, and expressing, in some way or other, an idea of something *curved* or *twisted*. The sense he assigns is one that suits the passage.

218 *κυρτῷ*.] *Rounded*; elsewhere *convex*, opposed to *κοῖλος*, *concave*.

*συνοχωκότε*] from *συναχόω*, another form of *συνέχω*, *forced together, approaching one another*.

219 *φαξός*.] According to Buttmann, a shortened form of *φωξός*,

ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220  
 τῷ γὰρ νεικέεσκε· τὸτ' αὐτ' Ἀγαμέμνονι δῖφ  
 ἰξέα κεκληγῶς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοί  
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθφ.  
 "Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις; 225  
 πλείϊαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξάιρετοι, ἅς τοι Ἀχαιοί  
 πρωτότῳ δίδομεν, εὐτ' ἂν πτολλέθρον ἔλωμεν.  
 ἡ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἶσει  
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230  
 ὃν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,  
 ἡὲ γυναῖκα νέην, ἵνα μίσσῃται ἐν φιλότῳ,  
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεται; οὐ μὲν ἔοικεν  
 ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν υἱὰς Ἀχαιῶν.  
 ὦ πέπονες, κάκ' ἐλέγχῃ, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235  
 οἴκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν

from *φάγειν*, to bake, and meaning something warped by being exposed to too strong a fire, and therefore somewhat pointed instead of being round. The meaning is certainly *pointed*. It has been elsewhere derived from *ἀφῆς*, the *φ* being explained as a strong digamma. But *ἀφῆς* does not take the digamma. Thersites is called universally by the commentators on this passage *ἀνκέφαλος*; and we have further the word *φοβήχειλος* applied to cups tapering towards the top. This sense of *φοβῆς* fits the passage before us exceedingly well.

*ψεδνῇ δ' ἐπενήθοε λάχνη.*] *And there grew thin downy hair upon it.* We find the form *ἐπνήθοε* compounded with *ἐπ*, and with *κατὰ*, and used, in either case, in the same sense as here. It must be distinguished from *ἀννήθοε*, xi. 366, the meaning and (probably) the derivation of which are different. Vide Buttmann, Lexil. sub voc. *ἀννήθοε*. There is no other tense of the verb

in use.

225 *τέο.*] Genitive of the cause of blame, conf. i. 65. *τέο* = *τοῦ*, *τίνος*, genitive of *τις*.

233 *ἀπονόσφι.*] Here an adverb *apart*. We find it elsewhere as a preposition, and, generally, following its case, i. 541.

234 *κακῶν ἐπιβασκόμεν υἱὰς Ἀχαιῶν.*] *To lead the sons of the Achaeans into troubles.* For a parallel construction, vide viii. 285.

235 *πέπονες.*] *πέπων* is used properly of fruit cooked (*πέσσω*) by the sun, *ripe*: hence, metaphorically, of persons *soft, tender*. The context shews that it is here intended in a bad sense, that Thersites meant to say that the Greeks were *too tender* to Agamemnon, and *πέπονες* accordingly here, and here only, stands as a term of reproach. It is frequent, both in the singular and plural, as a title of familiar address, nearly = *my friend* or, better, = the French, *mon cher*.



αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται  
 ἢ ῥά τί οἱ χήμεις προσαμύνομεν, ἡὲ καὶ οὐκί·  
 ἐς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·  
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν  
 Θερσίτης· τῷ δ' ὅκα παρίστατο διὸς Ὀδυσσεὺς,  
 καὶ μὴν ὑπὸδρα ἰδὼν χαλεπῶ ἠνύπαπε μῦθῳ. 245

"Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς,  
 ἴσχεο, μῆδ' ἐθέλ' ὅλος ἐριζέμεναι βασιλεῦσιν.  
 οὐ γὰρ ἐγὼ σέο φημί χειριώτερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250  
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
 ἦ εὖ ἡὲ κακῶς νοστήσομεν υἱὲς Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ἥσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]

ἀλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κυχήσομαι ὥς νύ περ ὦδε,  
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη,  
 μῆδ' ἔτι Τηλεμάχιο πατὴρ κεκλημένος εἴην, 260  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
 χλαῖνάν τ' ἡδὲ χιτῶνα, τάτ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω

237 πεσσέμεν.] Lit. to *ripen* or *digest*, here metaphorically, like our own to *ruminate upon*, or Shakespeare's "Chewing the cud of sweet and bitter fancy."

238 οἱ χήμεις.] *Whether in sooth we too are some aid to him, or whether we are not.*

246 ἀκριτόμυθε.] *Reckless babbler*, lit. one who uses no discernment in his speech.

248 χειριώτερον.] This is an Epic comparative, perhaps from a positive

χείρειος=χείρη. *χερείων* is the form commonly used in Homer=χείρων.

249 ὑπό.] With the accusative, expressing movement to take up a position under.

250 βασιλῆας ἀνὰ στόμ' ἔχων.] *Having kings on thy tongue*, i.e. speaking of kings. Like Horace's *Reges atque tetrarchas*—loquens. *Sat. i. 3, 12.*

261 φίλα.] Here clearly used=the possessive pronoun. *Vid. i. 569.*

πεπληγὸς ἀγορήθεν ἀεικέσσι πληγῇσιν."

"Ὡς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἦδὲ καὶ ὦμα 265  
πληῖξεν· ὁ δ' ἰδὼν ἡ, θαλερὸν δὲ οἱ ἔκπεσε δάκρυ.

σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη  
σκῆπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔζητο τάρβησέν τε,  
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.  
οἱ δὲ καὶ ἀχύνεμεν οἱ περ, ἐπ' αὐτῷ ἦδ' ἡ γέλασαν, 270  
ὦδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον.

"ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν  
βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·  
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
ὅς τὸν λωβητήρα ἐπεσβόλον ἐσχ' ἀγοράων. 275  
οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ  
νεκелеῖν βασιλῆας ὀνειδέοις ἐπέεσσιν."

"Ὡς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς  
ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,  
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνῶγει, 280  
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱὲς Ἀχαιῶν  
μῦθον ἀκούσειαν καὶ ἐπιφρασσάλοιο βουλὴν—  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν.

"Ἀτρεΐδῃ, νῦν δὴ σε, ἀναξ, ἐθέλουσιν Ἀχαιοὶ  
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285  
οὐδὲ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν  
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,  
Ἴλιον ἐκπέρσαι· εὐτείχεον ἀπονέεσθαι.

ὥστε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναικες  
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
ἡ μὲν καὶ πόνος ἐστὶν ἀνιθθέντα νέεσθαι.

269 ἀχρεῖον ἰδὼν.] *With a help-  
less, foolish look.* ἀχρεῖον is adverbial  
here as also in *Od.* XVIII. 163.

275 ἐπεσβόλον.] *Reviler*, i.e. ἐπεα  
βάλλων, *flinging words about*; or per-  
haps, ἐπεσι βάλλων, *shooting, assail-  
ing, with words.*

285. *To make thee of least account  
among all, &c.* This dative may be  
explained as a dative of place, conf.  
I. 516.

291. It is not easy to fix the  
precise place of this line in the order  
of ideas. It is explained by Heyne  
(following Eustathius), *Well, I al-  
low our toil is such that a man may  
fairly be disgusted with it, and (wish  
to) return home.* Ulysses then goes  
on to draw out this idea by shewing  
that one who had endured much less  
than they had was liable to the same  
feeling; and he so puts himself as it,

καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάα σὺν νητ' πολυζύγῳ, ὕπερ ἄελλαι  
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς. 295  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπηγς  
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.  
 τλήτε, φίλοι, καὶ μέλαι' ἐπὶ χρόνον, ὅφρα δαῶμεν  
 ἢ ἐτεὸν Κάλχας μαντεύεται, ἧὲ καὶ οὐκί. 300  
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·  
 χθιζὰ τε καὶ πρόϊξ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἠγερέθοντο κακὰ Πριάμφω καὶ Τρωσὶ φέρουσαι·  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·  
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα διαφουῖος,  
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,  
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὕρουσεν. 310  
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,  
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπηγῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.  
 ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετρινῶτας·

were in harmony with his hearers, telling them that he can understand and allow for their natural impatience. It will not be then until l. 297, 8, that the contrary idea is suggested to the multitude—the disgrace of staying so long and then returning empty-handed. Line 291 has also been explained as parenthetical,—an explanation which admits a more natural translation of the line itself, but does not so well suit the order of ideas.

294 εἰλέωσιν.] *Keep back, hold a prisoner*; literally, *shut up* in the place where he is. Conf. I. 409.

302 This line has been interpreted by supposing οὓς governed by ἔβαν, (as in Aristoph. *Clouds*, 30); φέρου-

σαι is then added epexegetically. Others take ἔβαν φέρουσαι = *ἔφερον*, a view strongly confirmed by IX. 107. Κῆρες θανάτοιο = *θάνατος εἰμαρμένος*.

303 χθιζὰ τε καὶ πρόϊξα.] *Yesterday and the day before* = lately, i.e. perhaps, in the course of the late pestilence; or perhaps the expression refers to a far more distant past—the whole time since the Greeks had met at Aulis, mentioned slightly, like Nestor's *ἓνα καὶ δύο* at l. 346. The words themselves are neuter plurals, used adverbially.

305 ἀμφί.] *On both sides*, i.e. *all about*, adverbial. Conf. IV. 330.

310 βωμοῦ ὑπαίξας.] *Having hurried from under the altar*.

μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα·  
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχῦαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·  
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320  
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσὶ λῶ' ἐκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπῶν ἀγόρευεν  
 'Τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;  
 ἱμῶν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 ὄψιμον, ὄψιτέλεστον, οὐ κλέος οὔ ποτ' ὀλεῖται. 325  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,  
 οἰκῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,

316 *ἐλελιζάμενος*.] *ἐλελιζω* is used properly of a quick tortuous motion, and should be so understood here. The snake would curl itself into rings before springing on the bird. *τὴν* will be governed by *λάβεν*.

318 *ἀρίζηλον*=*ἀρίδηλον*.] *Very conspiciuous*. But the old reading, as we gather from the Scholia, was *ἀείζηλον* or *ἀτίζηλον*, perhaps an early corruption, *metri gratiā*, of *ἀτίδηλον*, explained as=*ἀφαντον*. This supplies a precise contrast to the *ὅσπερ ἔφηνεν* with which the line closes. It is certain that this was a reading in Cicero's time. He translates the passage, *de Divin.* II. 30.

Qui luci ediderat, genitor Saturnus, idem

*Abdidit*, et duro formavit tegmina saxo.

With regard to the quantity of the antepenultimate of *ἀτίδηλος* we may remark that although we never find it long, and never find in Homer the form *ἀείδηλος*, yet we do find *ἀειδελιος*, but to introduce this form into the text would be to make a conjectural emendation without any support of manuscript or tradition. The various readings of the passage we may regard as so many

different means employed to get rid of this difficulty of quantity.

321 *ὥς*.] Heyne reads here *ὦς*, *ἰκν*, and puts a full stop after *ἐκατόμβας*. With the reading in the text we must take the *δὲ* in the next line as merely introducing the apodosis. Conf. I. 137, 194, &c.

323 *ἄνεω*.] *In silence*, adv. This word has generally been written *ἄνεω* as if it were the nom. pl. of an adjective *ἄνεως*. It occurs seven times in Homer, six times of a plurality of persons, once, *Od.* XXII. 93, of a woman. Since therefore it is impossible to write *ἄνεω* in this last passage, Buttmann argues that that the form should always be *ἄνεω*, there being a clearer proof of its being an adverb here than there is elsewhere of its being an adjective. The accident of its being used so frequently where a plural adjective would be admissible, supplies a natural explanation of the common reading as an error introduced, on theory, by the grammarians.

328 *τοσσαῦτ' ἔτεα*.] Acc. of duration of time. The dative in the next line is of the moment of time, which was to come in the course of the tenth year.

τῷ· δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγγιαν.  
 κείνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

“Ὡς ἔφατ’, Ἀργεῖοι δὲ μέγ’ ἱαχον—ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν αὐσάντων ὑπ’ Ἀχαιῶν—  
 μῦθον ἐπαινήσαντες Ὀδυσσεὺς θεῖοιο. 335

τοῖσι δὲ καὶ μετέειπε Γερήμεος ἱππότης Νέστωρ.  
 “ὦ πόποι, ἣ δὴ παῖσιν εὐκότεις ἀγοράασθε  
 νηπιάχοις, οἷς οὔτι μέλει πολεμῆια ἔργα.  
 πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν;  
 ἐν πυρὶ δὴ βουλαὶ τε γενοῖατο μῆδεά τ’ ἀνδρῶν, 340  
 σπονδαὶ τ’ ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·  
 αὐτῶς γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ’ ἐόντες.

Ἀτρεΐδῃ, σὺ δ’ ἔθ’ ὥς πρὶν ἔχων ἀστεμφέα βουλὴν  
 ἄρχειν Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας, 345  
 τοῦσδε δ’ ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ’—ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν—

πρὶν Ἀργεῖοις ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γινώμεναι εἴτε ψεύδος ὑπόσχεσις, ἥ δὲ καὶ οὐκί.  
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350  
 ἡματι τῷ, ὅτε νηυσὶν ἐπ’ ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι’, ἐναίσιμα σήματα φαίνων.

341 σπονδαὶ τ’ ἄκρητοι.] *And the unmixed libations, i.e. libations of pure wine, ἀκρητος from a neg. and κεράννυμι.*

ἐπέπιθμεν.] Contraction for ἐπε-  
 ποίθειμεν, 2nd plp. of ποίθω. The  
 use of the plp. in a sense which we  
 cannot distinguish from the imper-  
 fect is very common in Homer.

346. The only difficulty in these  
 lines will disappear, if we bracket  
 off ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν as a  
 merely interjectional remark, having  
 nothing to do with the construction  
 of the rest of the sentence, and bear

in mind in 348 the frequent use of  
 πρὶν in both the antecedent and con-  
 sequent clause. Conf. I. 97, 98.

ἓνα καὶ δύο.] Added merely by  
 way of disparagement.

347 ἄνυσις δ’ οὐκ ἔσσεται αὐ-  
 τῶν.] *And no success shall be  
 theirs, i.e. they shall attain nothing  
 of what they purpose.*

353 ἀστράπτων, φαίνων.] We  
 should here expect the accusative,  
 and can explain the nominative only  
 as an instance of loose grammatical  
 structure not uncommon in Homer.  
 Heyne compares VI. 510, 511.

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἥς νηὶς εὖσσέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 ἀλλὰ, ἀναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῳ· 360  
 οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·  
 κρὶν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνων,  
 ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,  
 γνῶσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔσσι· κατὰ σφέας γὰρ μαχέονται·  
 γνῶσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
 ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."  
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 "Ἢ μὰν αὐτ' ἀγορή νικᾶς, γέρον, υἱας Ἀχαιῶν. 370  
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·

355 *τινα.*] *Each one.* Conf. 382—384, and 388, &c.

356 *Ἑλένης ὀρμήματά τε στοναχάς τε.*] And has taken vengeance for the pangs or anguish and groans of Helen. This line is repeated at 590, and nowhere else in Homer does the word *ὀρμήματα* occur. It has been interpreted by some as referring not to Helen but to the Greeks, *our anguish and groans about Helen.* And again the *setting out*, i.e. *the voyage* of Helen, and *the rape* of Helen. The objection to the first interpretation given is that Helen's departure was voluntary, *Il. III. 170, Od. IV. 261, &c.*, and could not therefore have been properly described as a misery to her, calling for vengeance for her sake from the Greeks; and further, even if it were not so, that the motive proposed by Nestor is a most insufficient one to stimulate the Greeks to action, however well it may suit

the context in the second passage. To the first of these objections it may be replied that both the passages cited to prove the voluntariness of Helen's departure, contain proofs too of her subsequent miseries; and to the second that Helen had been wooed by fifty Grecian princes, that she was (to quote Buttmann's words) "in Grecian story, the beloved, the mistress, of all Greece." The motive of vengeance for her wrongs, so considered, appears to be amply adequate.

362 *φύλα.*] *Tribes or clans, phrētras, families* or rather *houses*, since the English word *family* expresses too narrow a meaning.

366 *κατὰ σφέας.*] *Vid. I. 271.* 367 *θεσπεσίῃ.*] Used adverbially = *θεῶν μοίρᾳ* or *θεῶν βουλῇ*. For the word itself *vid. note on I. 591.*

370 *ἀγορή.*] *In discourse.* Dative of the instrument whereby Nestor excelled.

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος  
 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.  
 ἀλλὰ μοι αἰγλόχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375  
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα  
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380  
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.  
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν.  
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἀρῇ. 385  
 οὐ γὰρ πανσῶλή γε μετέσσεται, οὐδ' ἡβαιόν,  
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·  
 ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390  
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
 μιμνάζειν παρὰ κηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα  
 ἄρκιον ἔσσειται φυγέειν κύνας ἢ δ' οἰωνούς."  
 ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κύμα  
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν 395  
 προβλήτῃ σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει  
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.

379 ἔς γε μίαν.] sc. βουλῇν.

385 κρινώμεθα.] That we may distinguish ourselves, prove our worth, or, according to Wolf, may separate ourselves from one another, i.e. may contend.

387 διακρινέει.] Shall separate, i.e. part.

392 οὐ οἱ ἔπειτα ἄρκιον ἔσσειται.] He shall then have no assurance of escaping, i.e. he shall not then escape. It is probable that ἄρκιος, from the original idea *able and willing to help* (ἀρκεῖν, vid. l. 873), acquired the further meaning *that on*

which one can rely for help, and thence the more general meaning *that which may be confidently expected whether good or bad; that which is certain*. Such a sense is well suited to the passage before us, and still more to x. 303, and xv. 502. In the later poets, the word means only *able or sufficient*.

397 παντοίων ἀνέμων.] This genitive appears to stand absolutely, and to express either that by the influence of which the waves rose, *causal genitive*; or during the continuance of which, *genitive of time*.

ἀνστάντες δ' ὄρεοντο κεδασθέντες κατὰ νῆας,  
 κάπνισσάν τε κατὰ κλισίας, καὶ δειπνον ἔλοντο.  
 ἄλλος δ' ἄλλῃ ἔρεξε θεῶν αἰεγενετάων, 400  
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἀρης.  
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,  
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἀνακτα, 405  
 αὐτὰρ ἔπειτ' Αἴαντε δύνω καὶ Τυδέος υἱόν,  
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.  
 αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·  
 ᾗδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.  
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410  
 τοῖσιν δ' εὐχόμενος μετέφη κρεῖων Ἀγαμέμνων.  
 “Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,  
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλέον, πρήσαι δὲ πυρὸς δῆτιοιο θύρετρα, 415  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι  
 πρηγνέες ἐν κονίῃσιν ὁδᾶξ λαζόιοτο γαῖαν.”  
 ὣς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκραλαίνε Κρονίων,  
 ἀλλ' ὅγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

καύματος, v. 865, is an exact parallel. Conf. also xi. 305. νέφεα Νότοιο.

409 ᾗδεε ἀδελφεόν.] *He knew about his brother.* Conf. i. 536.

415 πρήσαι πυρὸς δῆτιοιο.] *To burn with hostile fire.* For πρήσω conf. i. 481. It is best to consider the genitive in this line as *causal*; for just as verbs of hearing, smelling, &c., are followed by a genitive which must be explained as of that which is the cause of the sensation, so here, in a more complex sentence, a similar genitive is introduced; and in this way the inanimate cause is personified and spoken of as a source of the action implied by the verb; whereas a dative (*dativus instru-*

*menti*) would imply rather that it was a passive tool in the hands of another, and not exercising as it were a force and energy of its own. The use of such a genitive is chiefly poetical.

416 χιτῶνα.] *Shirt of mail.* Vide v. 113.

420 ἀμέγαρτον.] *Unenviable, wretched*, from a negative and *μεγαλῶ* *to look on a thing as great*, and hence *to look on it as too great, to envy it*. The verbal in *τος* expresses, properly, that which is *fit to be* an object of the verb from which the verbal is derived, (just as the verbal in *τέος* expresses that which *ought to be* such an object) so that *ἀμέγαρτος* means that which is not fit to be an



αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο,  
 αἰέρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίξισιν ἀφύλλοισιν κατέκαιον, 425  
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τὰλλα καὶ ἀμφ' ἱβελόουσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430  
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἐτίης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήμεος ἱππότα Νέστωρ.  
 "Ἄτρεϊδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435

object of the verb *μεγαλῶ*, that which is no subject for envy,—in other words, *unenviable*, *wretched*.

421. These lines are nearly the same as those at I. 458. The only addition here is in 426, but the process is identical with that described above.

435 *μηκέτι νῦν δῆθ' αὖθι λεγώμεθα*.] There is great difficulty both in the reading and the translation of this passage. *Λέγειν* has, in the Epic poets, three possible senses: 1, *to say*, probably subsequent to, and derived from, 2, *to choose, collect, or count over*: 3, *to lay to rest*, but in this last sense, it is never used in any but the aorist tenses. It has been interpreted, in the passage before us, in all three senses. The present text has been adopted on the authority of Aristarchus who explains it in sense 2. *Let us not now remain yet a long time assembled here*. Others, feeling that this could not be the sense of the passage, have explained it in the third sense. *Let us not sit still*, i. e. *remain inactive*, but *λέγειν* in the present is never so used elsewhere, and indeed the forms which

are so used *ἔλεξε*, *ἔλέξατο*, *ἔλεκτο*, have been plausibly referred to a separate root \**λεγω*. This then leaves us only the first sense of *λέγω*, *let us not now be talking here long*, an absolute use of the verb, with no accusative expressed, for which, in this sense, there is no parallel in Homer. Now there are four passages very nearly resembling the one before us, XIII. 292, XX. 244, *Od.* III. 240 and XIII. 296, in all of which the accusative *ταῦτα* is expressed; and a traditional reading of this passage is *μηκέτι νῦν ταῦτα λεγώμεθα*, altered for the metre, into *μηκέτι δὴ νῦν ταῦτα λεγώμεθα*, and probably turned by Aristarchus into *μηκέτι νῦν δὴ ταῦτα κ.τ.λ.*, so as to bring the words *δὴ ταῦτα* together, and allow of their easy change into *δῆθ' αὖθι*. Buttmann considers *μηκέτι δὴ νῦν ταῦτα* the correct reading. With the text as it stands we have no resource but to translate *λεγώμεθα continue talking*. The four quasi-parallel passages quoted above seem to put it beyond a doubt that this must be the sense intended here.

ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρύν Ἀχαιῶν  
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄζυν Ἀρφα." 440

ᾧς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων.  
 αὐτίκα κηρύκεσσι λυγυφθόγγοισι κέλευσεν  
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.  
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445  
 θῦνον κρῖνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγυῖδ' ἔχουσ' ἐρίτιμον ἀγέρων ἀθανάτην τε  
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠέρεθονται,  
 πάντες ἐϋπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.  
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450  
 ὀτρύνουσα ἱέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω  
 καρδίῃ ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἥυτε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλην 455  
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ,  
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ  
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,

450 παιφάσσουσα.] A strengthened form of *φαίνω*, *glaring wildly*, or *rushing wildly about*. Conf. v. 803.

451 ἐν δὲ...καρδίῃ.] It is not uncommon to find, as here, in Homer, two substantives following one another, and governed in the same manner, the latter of which adds to and renders more explicit the sense of the former. The general word *ἐκάστω*, is explained, as it were, by the following *καρδίῃ*, which expresses with greater precision a statement which has been already made. Conf. line 144, 145, I. 24, 236, 237. V. 746, 747.

455 αἰδηλὸν.] *Destroying, consuming*, from a neg. and *θεῖν*, literally *making invisible*, hence *destroying*. In Homer it is used always in this active sense, the passive sense *invisible* occurs only in later poets.

ἄσπετον.] i.e. *ἀέσπετον*, from a neg. and *εἰπεῖν*, *unutterable*; hence, as here, *unspeakably*, (i.e. *very*) *great*.

459] Τῶν δὲ.] These words like the τοῖς δὲ in line 474 stand without any grammatical connection with what follows. They prepare for and are taken up by the ὥς τῶν κ.τ.λ. in 464.

χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460

Ἄσιω ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,  
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθη γίγνεται ὥρη.

Ἦύτε μυιάων ἀδιάνων ἔθνεα πολλὰ,  
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470  
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
 τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοί  
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῇ μυγέωσιν, 475

ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
 ἕμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ,  
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480  
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 τοῖον ἄρ' Ἀτρεΐδην θήκε Ζεὺς ἡματι κείνῳ,  
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσai—  
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485

461 Ἄσιω ἐν λειμῶνι.] *In the Asian mead.* This is the name of a marshy tract in Lydia, on the banks of the Cayster, vid. Virg. *Geor.* I. 383. Another reading is Ἄσιω=Ἀσίῳ, genitive of Ἀσίῳ, the name of an ancient eponymous hero. The word has been sometimes taken as an adjective from ἄσις *slime*, but the quantity of the antepenultimate is against this.

463 προκαθίζοντων.] *As they settle down one in front of the others,* an exact description of the manner

in which wild fowl, when undisturbed, move on, not in a body altogether, but some few flying on from the main flock which is at rest, and settling in front of the others, and themselves passed in turn by others who settle still further on.

469 ἀδιάνων.] *Thickly swarming.* Vid. note on line 87.

471 ὅτε τε γλάγος ἄγγεα δεύει.] *And when the milk wets the rails,* γλάγος=γάλα.

477 μετὰ δέ.] *And among them,* adverbial.

ἡμεῖς δὲ κλέδσ' οἶον ἀκούομεν οὐδέ τι ἴδμεν—  
 οὔτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 οὐδ' εἴ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἴεν, 490  
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,  
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.  
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον  
 Ἄρκεσίλαός τε Προβοήνωρ τε Κλονίος τε, 495  
 οἳ θ' Ἐρίην ἐνέμοντο καὶ Αὐλῖδα πετρήεσσαν.  
 Σχοῖνόν τε Σκῶλόν τε πολύκημόν τ' Ἐτεωνόν,  
 Θέσπειαν Γραῖαν τε καὶ εὐρύχορον Μυκαλησσόν,  
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας, 500  
 οἳ τ' Ἐλεῶν' εἶχον ἡδ' Ἴλῆν καὶ Πετεῶνα,  
 Ὡκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,  
 Κῶπας Εὐτρῆσιν τε πολυτρήρωνά τε Θίσβην,  
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλλάρτον,  
 οἳ τε Πλάταιαν ἔχον ἡδ' οἳ Γλίσαντ' ἐνέμοντο,  
 οἳ θ' Ἐποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505  
 Ὅγχηστόν θ' ἱερὺν Ποσιδήϊον ἀγλαὸν ἄλσος,  
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν  
 Νίσαν τε ξαθέην Ἀνθηδόνα τ' ἐσχατῶσαν·  
 τῶν μὲν πεντήκοντα νέες κλον ἐν δὲ ἐκάστῃ  
 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινυεῖον,  
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἀρης,  
 οὓς τέκεν Ἀστυόχη δόμφ' Ἀκτορος Ἀζειδαο,  
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,  
 Ἀρηϊ κρατερῶ· ὁ δέ οἱ παρελέξατο λάθρη· 515  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

486 κλέδσ' οἶον.] *The same alone.*

488 πληθύν.] *The multitude, i. e. of the chiefs and the common soldiers also.*

μυθήσομαι.] *subjunctive = μυθήσωμαι, as we see from the mood and*

*tense of ὀνομήνω which is coupled with it. Conf. I. 141.*

508 ἐσχατῶσαν.] *Lying on the borders, or coast. Anthedon is on the seashore, opposite Eubœa,*

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
 υἱέες Ἴφίτου μεγαθύμου Ναυβολίδαο,  
 οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν  
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήη, 520  
 οἳ τ' Ἀγεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,  
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.  
 οἱ μὲν Φωκίων στήλας ἴστασαν ἀμφιέποντες, 525  
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Δοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,  
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 ἀλλὰ πολὺ μείων· ὀλγος μὲν ἦν, λινοθώρηξ,  
 ἐγγεῖη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς· 530  
 οἱ Κῦνόν τ' ἐνέμοντ' Ὀπβεντά τε Καλλιάρων τε  
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαῖς ἐρατεινὸς  
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ρέεθρα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο  
 Δοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοῆς. 535

Οἱ δ' Εὐβοίαν ἔχον μένεα πνελοντες Ἀβαντες,  
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλλον θ' Ἰστλῆαιαν  
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὴν πτολλέθρον,  
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον·  
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅζος Ἀρηος, 540  
 Χαλκωδογνιαδῆς, μεγαθύμων ἀρχὸς Ἀβάντων.  
 τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, σπιθεν κομόωντες,

530 ἐκέκαστο. *He excelled*, plp. from *καίνυμαι*. The construction of this word varies much. It is used as here, with an accusative of the person excelled, and a dative of the thing in which the subject of the verb excels. Again, instead of the dative we find sometimes an infinitive mood. Cf. *Od.* II. 158. Sometimes the accusative of the person is omitted, as in *Il.* IV. 339, where *κεκασμένος = excellent in*.

535 πέρην] i.e. on the opposite coast to Euboea.

542 Ἀβαντες θοοί.] *The keen Abantes*. We have found *θοός* hitherto only in its most obvious and usual sense, as an epithet of ships = *swift*. But this does not suit every passage in Homer. In v. 571, and xvi. 494, we have *θοός* implying not only bodily swiftness but promptness of resolution; v. 536 may be regarded, therefore, as an instance of a transitional sense of the adjective. Its most obscure use is as an epithet of night, as at *Il.* x. 394, xii. 463, &c. In such passages it has been ex-

αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν

θάρηκας ῥήξειν δητῶν ἀμφὶ στήθεσσιν·

τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολλέθρον,

δῆμον Ἐρεχθίδος μεγαλήτορος, ὅν ποτ' Ἀθήνη

θρέψε Διὸς θυγάτηρ—τέκε δὲ ζεῖδωρος ἄρουρα—

κὰδ δ' ἐν Ἀθήνῃς εἰσεν, ἐφ' ἐνὶ πύλῳ νηῶ·

ἐνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται

550

κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·

τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.

τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ

κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—

Νέστωρ οἷος ἔριξεν· ὁ γὰρ προγενέστερος ἦεν—

555

τῷ δ' ἅμα πεντήκοντα μέλαιναί νῆες ἔποντο.

Ἄλῃς δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

[στήσῃ δ' ἄγων ἦν Ἀθηναίων Ἰσταντο φάλαγγες.]

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

Ἐρμιόνην Ἀσίων τε, βαθὺν κατὰ κόλπον ἐχούσας,

560

Τροιζίν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,

οἳ τ' ἔχον Αἰγίωαν Μάσητά τε κούροι Ἀχαιῶν,

τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·

τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς,

565

plained as *swiftly approaching*, or again *appearing to pass swiftly*, since it passes while men sleep. Others, deriving it from the same root as *θεός*, have translated it *divine*. Buttmann translates it *the quick and fearful night*, supposing the word to imply not only the rapidity with which night comes on, but the terrors and dangers by which it is accompanied. *Formidable* is almost synonymous with *keen* or *brave*, when *θεός* is an epithet of e.g. Ares. The Greeks, no doubt, regarded night as a thing gloomy and terrible (Vid. II. I. 47; *Od.* XI, 19, &c.) For them it had no charm. Their healthy, buoyant, naturalistic temperament

derived its chief moral impressions about nature from the relation of external objects to the most obvious physical pleasures and pains of men. It had nothing in common with the modern spirit, which can find a pleasure in the subdued and mournful, and has therefore idealized night and gloom, in the same way as it has death and suffering.

557. This, and the next line, are said to have been inserted by Solon, to favour the claim of the Athenians against the Æginetans for the possession of the island of Salamis.

560 *βαθὺν κατὰ κόλπον ἐχούσας.* Which encircle the deep gulf.

Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.  
 συμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·  
 τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκῆνας εἶχον, ἐυκτίμενον πτολίεθρον,  
 ἀφνειὸν τε Κόρινθον ἐυκτιμένας τε Κλεωνάς, 570  
 Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν  
 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,  
 οἳ θ' Ἑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν  
 Πελλήνην τ' εἶχον, ἥδ' Αἰγιον ἀμφενέμοντο  
 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλλάκην εὐρείαν, 575  
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
 Ἀτρεΐδης. ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι  
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσseto νόροπα χαλκὸν  
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,  
 σῦνec ἄριστος ἔην, πολὺ δὲ πλεῖστους ἄγε λαοῦς. 580

Οἱ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,  
 Φᾶριν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον, 585  
 οἳ τε Λάαν εἶχον ἥδ' Οἴτυλον ἀμφενέμοντο,  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.  
 ἐν δ' αὐτὸς κίεν ἧσι προθυμίῃσι πεποικίως,  
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔeto θυμῷ·  
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν  
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐυκτιτον Αἴπυ,

576 τῶν ἑκατὸν νηῶν.] *A hundred ships of whom*: τῶν is relative.

578 νόροπα χαλκόν.] *His dazzling armour*. νῶροψ is said to be derived from νῆ and ὀράω, therefore *too bright to look upon, dazzling*.

581 Λακεδαίμονα κητώεσσαν.] *Lacedæmon having many chasms*, Lacedæmon is here the whole country; the name of the town, Σπάρτη, occurs in the next line. The adjective κητώεσσαν is perhaps best de-

rived from the verb χάω, χάσσω, whence κείω to cleave. From the same root comes καῖάδας a *pit* or *chasm*. It has been explained, also, to mean *abounding in huge monsters*, and also *huge*, being derived from κῆτος by those who so interpret it. For the kindred form μεγακήτης, vid. VIII. 222.

590 Ἑλένης ὀρμήματά.] Vid. note on line 356.

καὶ Κυπαρισσήεντα καὶ Ἀμφιγένηϊαν ἔναιον,  
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον—ἔνθα τε Μοῦσαι  
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν αἰοιδῆς, 595  
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλίης·  
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἵπερ ἂν αὐταὶ  
Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν  
θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν— 600  
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·  
τῷ δ' ἐνεήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπὺ,  
Αἰνύτιον παρὰ τύμβον, ἧ' ἀνέρες ἀγχιμαχῆται,  
οἱ Φενέον τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605  
Ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,  
καὶ Τεγέην εἰχον καὶ Μαντινέην ἐρατεινὴν,  
Στύμφηλόν τ' εἰχον καὶ Παρρασίην ἐνέμοντο,  
τῶν ἥρχ' Ἀγκαῖοιο παῖς, κρεῖων Ἀγαπήνωρ,  
ἑξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστῃ 610  
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολέμῳ.  
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
νῆας εὖσέλμους περάαν ἐπὶ οἶνοπα πόντον,  
Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615  
ῥέοντα ἐφ' Ἑρμῖν καὶ Μύρσινος ἐσχατόωσα  
πέτρῃ τ' Ὀλενή καὶ Ἀλείσιον ἐντὸς ἐέργει,  
τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ  
νῆες ἔποντο· θοαὶ, πολέες δ' ἔμβαινον Ἐπειοί.  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγήσασθην, 620  
οἷες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·  
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·  
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

597 στεῦτο γάρ.] *For he asserted, στεύμαι, connected with \*στώ, ἵστημι is literally to stand on the spot; it usually means to give signs by attitude of intending to do some-*

*thing, vide III. 83. Hence it means generally to assert or promise.*

600 ἐκλέλαθον.] *This aorist has here, as at xv. 60, the transitive sense made him forget.*



Οἳ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων  
 νήσων, αἳ ναίουσι πέραν ἁλός, Ἥλιδος ἄντα,  
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,  
 Φυλίδης, ὃν τίκτε διήφιλος ἵπποτα Φυλεὺς,  
 ὅς ποτε Δουλιχίονδ' ἀπενάσσαστο πατρὶ χολωθείς·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 625

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλήνας μεγαθύμους,  
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,  
 οἳ τε Ζάκυνθον ἔχον ἥδ' οἳ Σάμον ἀμφενέμοντο,  
 οἳ τ' ἠπειρον ἔχον ἥδ' ἀντιπέραι' ἐνέμοντο· 630  
 τῶν μὲν Ὀδυσσεὺς ἤρχε, Διὶ μῆτιν ἀτάλαντος·  
 τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάρῃοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,  
 οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἥδ' Πυλῆην  
 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν— 640  
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν  
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—  
 τῷ δ' ἐπὶ πάντ' ἐτέαλτο ἀνασσέμεν Αἰτωλοῖσιν·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645  
 οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,  
 Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
 Φαιστόν τε Ῥυτίον τε, πόλεις εὐναιεταώσας,  
 ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.  
 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650  
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντῃ·  
 τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,

626 αἳ ναίουσι πέραν ἁλός.] *Which are situated beyond the sea.* Πέραν, as distinguished from πέρα, means *on the other side of an object close to which the speaker supposes himself standing*; πέρα means *beyond*, i.e. *nowhere on this side of an object from which the speaker is removed.*

πέρα is also, and most frequently used figuratively in such phrases as e.g. πέρα δικῆς, *Æsch. Prom. Vinc.* 30. πέραν is not so used.

647 ἀργινόεντα.] *Gleaming white.* Lycastus is so called from the chalky hill on which it stood. The Scholiast explains it by λευκόςγων,

ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγεράων,  
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655

Λίνδον Ἰήλυσόν τε καὶ ἀργινόντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
ὃν τέκεν Ἀστυόχεια βίη Ἡρακλεΐη,  
τὴν ἄγει' ἐξ Ἐφύρης, ποταμοῦ ἅπο Σελλήεντος,  
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,  
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,  
ἤδη γηράσκοντα Δικύμνιον, ὅζον Ἄρηος.  
αἶψα δὲ νῆας ἐπηξε, πολλὴν δ' ὕγε λαὸν ἀγείρας  
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665  
υἱέες υἰῶνός τε βίης Ἡρακλεΐης·

αὐτὰρ ἔγ' ἐς Ῥόδον ἔξεν ἀλώμενος, ἄλγεα πάσχων·  
τριχθὰ δὲ ῥκηθεν καταφυλαδὸν, ἥδ' ἐφίληθεν  
ἐκ Διὸς, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.  
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,  
Νιρεὺς, Ἀγλαῆς υἱὸς Χαρόποιό τ' ἀνακτος,  
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·  
ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε  
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήστους τε Καλὴδνδας,  
τῶν αὖ Φεῖδιππὸς τε καὶ Ἀντίφος ἡγησάσθην,  
Θεσσαλοῦ υἱε δύνω Ἡρακλεΐδαο ἀνακτος·  
τοῖς δὲ τρήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῶν ἐνέμοντο,  
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλυγύναικα,

654 ἀγεράων.] "*Proud*." This word is used in a good sense by Homer and Pindar, of generous pride and honour; by later writers in a bad sense *laughly, overbearing*. Its derivation is very doubtful. According to the Grammarians, it is

another form of γεράσχος, with a intensive.

661 αὐτίκα.] *Straightway, in a moment, hence by a sudden blow*. For the cause of exile here mentioned conf. xxiv. 480, &c.

Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685  
 ἀλλ' οὐγ' οὐ πολέμοιο δυσσηχέος ἐμνώοντο·  
 οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στήχας ἡγήσαιο.  
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης διὸς Ἀχιλλεύς,  
 κούρης χωόμενος Βρισηίδος ἡυκόμοιο,  
 τὴν ἐκ Λυριησοῦ ἐξείλετο πολλὰ μογήσας, 690  
 Λυριησοῦν διαπορθήσας καὶ τείχεα Θήβης,  
 καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐρχεσιμώρους,  
 υἱέας Εὐήνοιο Σεληπιάδαο ἀνακτος·  
 τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695  
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,  
 ἀγχιάλῳ τ' Ἀντρῶν ἠδὲ Πτελεὸν λεχετοίην,  
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν  
 ζωὸς ἐών· τότε δ' ἤδη ἔχεν κᾶτα γαῖα μέλαινα.  
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700  
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἀρης,  
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705  
 αὐτοκάσιγνητος μεγαθύμου Πρωτεσιλάου  
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρεῖων,  
 ἥρωος Πρωτεσίλαος Ἀρήϊος· οὐδέ τε λαοὶ  
 δεύουθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,

689 κούρης χωόμενος Βρισηίδος.]  
 Gen. of the cause of his anger, or, as  
 in line 694, of his sorrow. Conf. I.  
 65, 429.

699 ἔχεν κᾶτα γαῖα μέλαινα.]  
 i.e. κάτεχε γαῖα μέλαινα, possessed  
 or covered. The word is used in the  
 same sense in III. 243.

700 ἀμφιδρυφῆς.] (ἀμφι and  
 δρυπῶ) torn on both sides or all  
 round, i.e. with both her cheeks

lacerated for grief. Conf. XI. 393.  
 707 ὀπλότερος γενεῇ.] The younger  
 by birth, said to be derived from  
 ὀπλον, and to mean originally more  
 fit to bear arms. Buttmann thinks  
 that such a phrase as the one in the  
 text and Χαρίτων μίαν ὀπλοτερῶν,  
 XIV. 267, render this derivation ex-  
 tremely improbable, and proposes,  
 though doubtfully, the verb ἔπομαι  
 as its root.

Βοιβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκὸν,  
τῶν ἥρχ' Ἀδμήτῳ φίλος παῖς ἔνδεκα νηῶν,  
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν,  
Ἄλκηστις, Πελλίῳ θυγατρῶν εἶδος ἀρίστη.

715

Οἳ δ' ἄρα Μηθῶνιν καὶ Θαυμακίην ἐνέμοντο  
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,  
τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων εὖ εἰδώς,  
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα  
ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι.

720

ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχωεν,  
Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν  
ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·  
ἔνθ' ὅγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος.

725

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
ἀλλὰ Μένδων κόσμησεν, Οὔληος νόθος υἱός,  
τόν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Οὔληϊ πτολιπύρθῳ.

Οἳ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,  
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίης,  
τῶν αὖθ' ἡγήσθην Ἀσκληπιοῦ δύο παῖδε,  
ἡγήτηρ ἄγαθὸν Ποδαλεῖριος ἦδὲ Μαχάων·  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

730

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὀπείρειαν,  
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,  
τῶν ἥρχ' Εὐρύπυλος, Εὐαίμωνος ἀγλαὸς υἱός·  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναν νῆες ἔπωντο.

735

Οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,  
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυπόλιτης,  
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—  
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια

740

719. Fifty men are here mentioned as forming the complement of Philoctetes' ships. In line 510 a hundred and twenty are said to have sailed in each ship of the Boeotians. As these are the only

numbers mentioned in the "Catalogue" of twelve hundred ships, Thucydides supposes them to be given as the two extremes. Vide Thucy. I. 10, sec 4.

ἤματι τῷ ὅτε φῆρας ἐτίσατο λαχυήντας,  
 τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασσευ—  
 οὐκ οἶος, ἅμα τῷγε Λεοντεὺς, ὄζος Ἄρῃος, 745  
 υἱὸς ὑπερθύμοιο Κορώνου Καίνειδαο·  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἔγχε δύω καὶ εἴκοσι νῆας·  
 τῷ δ' Ἐνιήνης ἔποντο μενεπτάλεμοι τε Περαιβοί,  
 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθοντο, 750  
 οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,  
 ὅς ῥ' ἐς Πηνειὸν προτεῖ καλλιῤροον ὕδωρ,  
 οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,  
 ἀλλὰ τέ μιν καθύπερθευ ἐπιρρέει ἡὐτ' ἔλαιον·  
 ὕρκου γάρ δεινοῦ Στυγὸς ὕδατ' ἐστὶν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τευθρηδόνος υἱός,  
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον  
 ναέσκον· τῶν μὲν Πρόθοος θοδὸς ἡγεμόνευεν,  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760  
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,  
 αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
 τὰς Εὐμηλος ἔλανε ποδώκεας ὄρνιθας ὥς,  
 ὄτριχας, οἶετας, σταφύλῃ ἐπὶ νῶτου ἔτας· 765  
 τὰς ἐν Πηρείῳ θρέψ' ἀργυρόταξος Ἀπόλλωνι,  
 ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.  
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
 ὕφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,  
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770  
 ἄλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιν παντοπόροισιν

743 φῆρας.] Here, as at I. 268, Centaurs.

755 ὅρκου]=not the oath itself, but the object by which the oath is sworn.

765 ὄτριχας.] From ὄτριξ, i.e. olo—θριξ, a poetical form=ὁμόθριξ, with the same kind of hair. So too ἔτης=ὁμαῆτης, of the same age.

Olos is akin to, perhaps originally the same word with, els, one.

σταφύλῃ ἐπὶ νῶτον ἔτας.] With their backs levelled by the plumb-line, i.e. equal in height as measured by a plumb-line on the back, σταφύλη (paroxytone)=the plummet in a level, hence the level itself. The dative is instrumental.

κεῖτ' ἀπομνήσας Ἀγαμέμνονι, ποιμένοι λαῶν,  
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥήγμινι θαλάσσης  
 δίσκοισιν τέρποντο καὶ αἶγανέσιν ἰέντες  
 τόξοισιν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,  
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων  
 ἐν κλισίῃς. οἱ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες  
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραῖνον  
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση  
 εἰν' Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνᾶς·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 ἐρχομένων· μάλα δ' ὠκα διέπρησσαν πεδίοιο. 785

Τρῶσιν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Ἴρις  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·  
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
 πάντες ὁμηγέρεες, ἡμὲν νέοι ἡδὲ γέροντες.  
 ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790  
 εἶσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,  
 ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθὼς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήτῳ γέροντος,  
 δέχμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·  
 τῷ μιν ἔεισαμένη μετέφη πόδας ὠκέα Ἴρις 795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,

774 ἰέντες.] Added epexegetically, *finishing them*.

776 λωτόν.] This was the name of several kinds of plants. Here probably a kind of clover or trefoil, growing wild in the meadows about Troy.

781 Δι.] This dative is governed by ὑποστενάχισαι, repeated from ὑποστενάχισαι immediately before.

783 εἰν Ἀρίμοις.] Either *in Arima*, a volcanic chain of Asia Minor, or *among the Arimi*, a people said to live in its neighbourhood.

785 διέπρησσαν πεδίοιο.] *They*

*accomplished their course over the plain*, genitive of the place in which the action occurs. Conf. line 801, and v. 6.

796 ἄκριτος.] *Confused, unarranged, uttered without judgment*. Hence, since those who use such language are apt to talk a great deal, *numerous, prolonged, incessant*. Φίλος is of course, here, the predicate. In the compound ἀκριτόφυλλον, l. 868, the original sense of ἀκριτος seems to have disappeared and the derived sense alone to subsist, with *very abundant leafage*, though it is sometimes taken = *with leaves so close as*

ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίστος ὄρωρεν.  
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὥπωπα·

λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800  
ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστν

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·  
πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,  
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἰσί περ ἄρχει, 805  
τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολιήτας."

Ὡς ἔφαθ', Ἐκτωρ δ' οὔτι θεῶς ἔπος ἡγήνοισεν,  
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
πᾶσαι δ' ὠήνυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,  
πεζοὶ θ' ἵππηές τε· πολλὺς δ' ὄρυμαγδὸς ὄρωρει. 810

Ἔστι δέ τις προπάραιθε πόλιος αἰπεῖα κολώνη,  
ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
τὴν ἦτοι ἄνδρες Βαττίειαν κυκλήσκουσιν,  
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρρίνης·  
ἔνθα τίτε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ  
Πριαμίδης· ἅμα τῷγε πολλὴ πλείστοι καὶ ἄριστοι  
λαοὶ θωρήσσοντο, μεμαότες ἐγχείρουν.

Δαρδανίων αὐτ' ἤρχεν εὖς παῖς Ἀγχιόσαιο,  
Αἰνεΐας, τὸν ὑπ' Ἀγχιόσῃ τέκε δι' Ἀφροδίτῃ, 820  
Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,  
οὐκ οἶος, ἅμα τῷγε δύω Ἀντήνορος υἱε,  
Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἶδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,  
ἀφνειοὶ, πίνοντες ὕδωρ μίλαν Αἰσθήποιο, 825  
Τρῶες, τῶν αὐτ' ἤρχε Λυκάονος ἀγλαὸς υἱός,

to be undistinguishable. Anyhow, our own counsellors will be a pretty exact equivalent.

797 ἀλίστος.] Not to be turned aside, unavoidable, from α and λίσσομαι. Vid. I. 349.

801 ὧδέ γε ῥέξαι.] The common reading puts a comma after ἐπιτέλλομαι, and has ὧδέ δε ῥέξαι, i. e. and

thus do, inf. put for Imperat. Conf. I. 20.

812 περιδρομος ἔνθα καὶ ἔνθα.] That can be run round on this side and on that, i. e. detached, standing by itself. The active sense of περιδρομος, running round, encompassing, is more common, but is clearly inadmissible here.

Πάνδαρος, φ' καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
καὶ Πιτυεῖαν ἔχον καὶ Τηρεῖης ὄρος αἰπὴν,  
τῶν ἥρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830  
υἱὲ δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων  
ἤδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν  
στείλχειν ἐς πόλεμον φθισήνορα. τὰ δέ οἱ οὔτι  
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835  
καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,  
τῶν αὖθ' Ἑρτακίδης ἥρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,  
Ἄσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων, 840  
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάσκον·  
τῶς ἥρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρης,  
υἱὲ δύνω Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρωες,  
ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,  
υἱὸς Τροϊζήνιοι διστρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,  
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,  
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

837 ὄρχαμος ἀνδρῶν.] *Leader of men*, from *ὄρχος* a *row of trees*, so properly *the first in a row, or line*.

839 αἰθωνες.] Literally *burning*, here, probably, of colour, *bright bay*, or as some take it, *fiery*, i.e. *high-spirited*.

840 ἐγχεσιμῶρων.] *Spear-men*. We find the same termination here as in *ἰόμωρος*, *ὀλακόμωρος*, but no satisfactory explanation of it can be given. The last word cited is conclusive against its connexion with *μολρα*, *fate*, or *μῶλος*, *the turmoil of war*; a third account connects it with *μωρός*, *a fool*, as though the words, meant *rushing on madly with the*

*spear; barking like fools; i.e. without object or incessantly*.

845 ἀγάρροος.] *Strongly flowing*. I subjoin the following extract from a note of Lord Byron on his verses "Written after swimming from Sestos to Abydos." "The whole distance from the place where we started to our landing on the other side, including the length we were carried by the currents, was computed by those on board the frigate at upwards of four English miles, though the actual breadth is barely one. The rapidity of the current is such that no boat can row directly across."



Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ  
 ἐξ Ἑνετῶν, ὅθεν ἡμίνων γένος ἀγροτερῶν,  
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
 ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,  
 Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ ἔννομος οἰωνιστής·  
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,  
 ἀλλ' ἐδάμνη ὑπὸ χερσὶ ποδώκεος Διακίδαο 860  
 ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής  
 τῆλ' ἐξ Ἀσκανύης· μέμασαν δ' ὕσμινι μάχεσθαι.

Μήσσω αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,  
 υἱὲ Ταλαιμέneos, τὸ Γυγαίη τέκε λίμνη,  
 οἳ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας. 865

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
 οἳ Μίλητον ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον  
 Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870  
 Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
 ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν, ἥντε κούρη,  
 νήπιος, οὐδέ τί οἱ τῶγ' ἐπῆρκεσε λυγρὸν ὄλεθρον,

851 Πυλαιμένεος λάσιον κῆρ.] *The savage soul of Pylamenes, i.e. Pylamenes with savage soul.* Λάσιος is properly *hairy*, but as κῆρ is always used of the heart or soul, not of the external breast, we must translate the adjective here in its derived sense *savage*. For the entire phrase, by which a characteristic part, or even a part not specially characteristic, is put for the whole person, conf. βλὴ Πρίamoιο, III. 105 and *passim*. Οἰδίῳ κῆρα, Soph. *Æ. T.* 40, *Ant.* 1, and *El.* 1164. ὦ ταυρόμορφον ὄμμα Κηφισοῦ = ὦ ταυρόμορφε Κηφισέ, Eur. *Ion*, 1261.

859 ἐρύσσατο.] *Kept away.* Vide note on I. 216.

872 χρυσόν.] *Ornaments of gold,* as the end of the line clearly implies.

873 ἐπῆρκεσε.] *Warded off.* Buttmann conjectures *to be good*, and hence *to be good enough*, as the original meaning of the verb ἀρκεῖν. The dative of the person is a *dativus commodi*; and the accusative, which often, as here, follows it, is sufficiently explained as a collateral relation added afterwards = *to be good enough*, i.e. *to avail as against*, e.g. *death* or *ruin*. This accusative is always, as here, of some general abstract notion, not of a concrete object. The meaning and construction of the verb is on the whole

ἀλλ' ἐδάμην ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875  
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

identical with that of *χραισμέω*  
 (Vid. I. 28), but *ἀρκέω* is sometimes  
 used with a genitive governed by

*ἀπὸ*, in addition to the dative and  
 accusative (XIII. 440), whereas *χραι-*  
*σμέω* is not.



ΙΛΙΑΔΟΣ Γ.

## SUMMARY.

Paris advances as the champion of the Trojans, but retreats when he sees Menelaus who comes on eagerly to attack him (1—37). He then undertakes to fight a single combat with Menelaus, the issue of which is to be held decisive of the results of the war (38—110). Both armies lay down their arms; sacrifices are prepared on both sides; Helen meanwhile tells to Priam and the elders the names of the Greek chieftains (111—244). A sacrifice is offered and a treaty made that Helen and her possessions are to belong to the side whose champion is victorious (245—325). Paris and Menelaus fight, but Paris, who is being overcome, is snatched away by Aphrodite and lodged safely in his own chamber (326—382). The Goddess compels Helen to visit him, she at first upbraids him for his cowardice, but is soon reconciled with him (383—448). Menelaus seeks in vain for Paris on the battle-field; and Agamemnon proclaims the victory as belonging to Menelaus, and demands the fulfilment of the treaty (449—461).

# Τ Η Σ Ι Λ Ι Α Δ Ο Σ

## ΡΑΨΩΙΔΙΑ Γ.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,  
 ἥντε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρὸ,  
 αἷτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
 κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5  
 ἀνδράσι Πυγμαλοισι φόβον καὶ κῆρα φέρουσιν·  
 ἥρεια δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·  
 οἱ δ' ἄρ' ἴσαν συγῇ μένεα πνέοντες Ἀχαιοί,  
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὐτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,  
 ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
 τόσσον τίς τ' ἐπ' αἰεεύσει, ὅσον τ' ἐπὶ λᾶαν ἔησιν·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κοιλίσταλος ὤρνυτ' ἀελλῆς  
 ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδῖοιο.

2 κλαγγῇ τ' ἐνοπῇ τε.] Dative of the mode of the action. Conf. I. 8, and II. 99.

3 οὐρανόθι πρὸ.] *In front of heaven.* Οὐρανόθι may be taken as another form of the genitive of οὐράνης, so that the whole phrase = πρὸ οὐρανοῦ. Conf. VIII. 561, 'Ἰλιόθι πρὸ, though in both these instances the genitive is strictly one of place, and πρὸ is added for precision.

4 ἀθέσφατον.] *Excessive, immeasurable.* Θέσφατον itself always kept something of its original meaning, *spoken by God*, or, at least, *caused by God*. 'Αθέσφατον is explained in accordance with this meaning, by supposing the α not intensive, but

negative, so that its full sense is *such as not even a God would say*, and hence, *such as no language could tell* on account of its vastness or terrible-ness.

7 ἥρεια.] *In the morning.* The birds are supposed arriving in the night, and commencing their attack upon the Pygmies at day-break. For ἥριος conf. I. 497.

13 ἀελλῆς.] *Whirling, eddying.* Connected certainly with ἀελλα, a whirlwind, and that either with αἶω, or, according to Buttmann, with αὖω and αἰόλος.

14 διέπρησσαν πεδῖοιο.] Conf. II. 801.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
 Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
 παρδαλήν ὦμοισιν ἔχων καὶ καμπύλα τόξα  
 καὶ ξίφος· αὐτὰρ ὁ δούρε δύω κεκορυθμένα χαλκῷ  
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρητίφιλος Μενέλαος  
 ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβάντα,  
 ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,  
 πεινῶν· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25  
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·  
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·  
 ἄψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.  
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινροσος ἀπέστη  
 οὐρεος ἐν βήσσει, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 ἄψ' τ' ἀνεχώρησεν, ὠχρὸς τέ μιν εἶλε παρειάς, 35  
 ὥς αὖτις καθ' ὅμιλον ἔδω Τρώων ἀγεράχων  
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής.

τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν  
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτὰ,  
 αἰθ' ὄφελες ἄγονός τ' ἔμεναι ἀγαμός τ' ἀπολέσθαι. 40  
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν  
 ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόφριον ἄλλων.

17 ὦμοισιν.] *Dative of place.*  
 Conf. XVII. 473.

25. *For greedily he eats it up, even though, swift hounds and vigorous youths are trying to drive him off.*

28 φάτο γὰρ τίσεσθαι ἀλείτην.]  
*For he said in his heart that he should avenge himself upon the sinner.*

33 παλινροσος.] *Darting back.*  
 Cf. Virg. *Æn.* II. 379.

36 καθ' ὅμιλον ἔδω] *καταδύναι*  
*τι=to enter or plunge into the middle of, as at line 241. Ἀναδύναι τι or twos=to leave or rise up from the middle of.* Conf. I. 496, I. 359.

ἀγεράχων.] *Proud.* Conf. II. 654.  
 39 Δύσπαρι.] *Wretched or evil Paris.* So Δυνόπαρις, Eur. *Hec.* 945, and Δυσελήν, Eur. *Or.* 1388.

41 βουλοίμην] *sc. μάλλον.* Conf. I. 117.

ἥ που καυχᾶλόωσι κερηκομόωντες Ἀχαιοὶ  
 φάντες ἀριστήηα πρόμον ἔμμεναι, οὐνεκα καλὸν  
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλήκη. 45  
 ἥ τοιοῦσδε ἐὼν ἐν ποιντοπόροισι νέεσσιν  
 πόντον ἐπιπλώσας, ἐτάρους ἐρήφρας ἀγείρας,  
 μυχθεῖς ἀλλοδαποῖσι γυναῖκ' εὐεידέ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυνὼν ἀνδρῶν αἰχμητῶν,  
 πατρὶ τέ σφ' μέγα πῆμα πόλῃ τε παντὶ τε δῆμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφελὴν δὲ σοὶ αὐτῷ;  
 οὐκ ἂν δὴ μείνειας ἀρητίφιλον Μενέλαον;  
 γυνόεις χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρς τά τε δῶρ' Ἀφραδίτης,  
 ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μυγέλης. 55  
 ἀλλὰ μάλα Τρῶες δευδῆμονες· ἥ τέ κεν ἤδη  
 λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.<sup>44</sup>  
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής  
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνελκεσας οὐδ' ὑπὲρ αἶσαν,  
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60  
 ὅστ' εἰσω διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη  
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
 ὥς σοὶ ἐνὶ στήθεσσι νάταρβητος νόος ἐστίν.  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
 οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
 ὅσσα κεν αὐτοὶ δῶσω, ἐκὼν δ' οὐκ ἂν τις ἔλοιτα.  
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,

44 οὐνεκα καλὸν εἶδος ἔπ.] Because thy form is beautiful, literally = because a beautiful form is upon thee. ἔπ. = ἔπεστι.

47 ἐρήφρας.] From ῥω with intensive prefix. Conf. I. 572, 578. The compound in the text is referred to a noun, ἐρήφρος, from which it is said to be irregularly inflected.

49 ἐξ ἀπίης γαίης.] Vid. note on I. 270.

56 ἥ τί κεν ἤδη λάϊνον ἔσσο χιτῶνα.] Thou wouldst certainly ere now have put on a cloak of stone, i.e. probably, thou wouldst have been

stoned. Others take it as = thou wouldst have been covered by a (tomb) stone, i. e. dead.

61. Which will pass through a beam if driven by a man, who with art is cutting out from it a ship's timber (subin. δορὶ) and it enhances the man's force, i. e. the instrument assists his natural strength. For ἔρωη, vid. I. 303.

66 ἐκὼν δ' οὐκ ἂν τις ἔλοιτα.] But no one could take them at will, i. e. his wish for them would not be enough unless the gods gave them to him,



ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσοι καὶ ἀρηϊφίλον Μενέλαον  
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70  
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἰκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοντε Τροίην ἐριβώλακα, τοὶ δὲ νέεσθω  
 "Ἀργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα." 75  
 "Ὡς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
 μέσσου δουρὸς ἑλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες,  
 τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοὶ,  
 ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 80  
 αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 "Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·  
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."  
 "Ὡς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο  
 ἐσσημένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85  
 "Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ,  
 μῦθον Ἀλεξάνδρῳ, τοῦ εἵνεκα νείκος ὄρωρεν.

70 *συμβάλετε.*] *Bring us together* (to fight): *συμβάλλω* is used in the same sense, without *μάχεσθαι* expressed in xx. 55.

72 *εὖ πάντα.*] *εὖ* has here an intensifying force, *right all*.

73 *τάμοντες.*] For the *ὄρκια* were victims who were slain and sacrificed; but this original sense is subordinate, *having ratified*.

74 *ναίοντε.*] It is difficult to determine whether a future or an imperative force should be given to this optative. There are several parallel passages equally uncertain. Conf. I. 257, IV. 18, VIII. 358, XXIII. 151. The use in Homer of a subjunctive (without *ἄν*) in a future sense is a strong argument in favour of such a use of the optative being admissible, conf. I. 262, VI. 459. Either is used certainly in a future sense with *ἄν*, and it would

seem therefore probable that either might be used in the same sense without *ἄν*, since we know that one of them certainly can be.

78 *μέσσου δουρὸς ἑλὼν.*] *Having taken hold of the middle of his spear.* This genitive is *partitive*, and is commonly used in prose with most verbs of touching or taking hold of, since it is a part and not the whole object which is touched. Its use with *λαμβάνειν* is chiefly poetical. An accusative is often added of the whole object, a part of which is touched, conf. IV. 463; sometimes, as here, the accusative is omitted, conf. VIII. 371, XIII. 393, XVI. 486.

83 *στεῦται*] = *Shews by his attitude that he wishes*, conf. note on II. 597.

86 *κέκλυτέ μεν...μῦθον.*] *μεν* is here the genitive of the cause of hearing; the accusative *μῦθον* is go-

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον  
οἴους ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχσθαι.

90

ἰππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἔλων εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ τάμωμεν."

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος

95

"Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακριθήμεναι ἤδη  
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.  
ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.  
οἴσετε δ' ἄρν', ἕτερον λευκὸν, ἐτέρην δὲ μέλαιναν,  
Γῇ τε καὶ Ἑλλάδι· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.  
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμῃ  
αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφιάλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται."

100

105

verned directly by the verb, which is here active. When verbs of sense are followed as in line 97 by a genitive only, they must be considered as neuter verbs, and the genitive as a genitive of the cause of the sensation. Conf. II. 415.

95 ἀκὴν.] Vid. note on I. 34.

99 πέποσθε = πεπόνθατε.] *Ye have suffered.*

100 Ἀλεξάνδρου ἔνεκ' ἀρχῆς.] *On account of the beginning (of strife) which Paris made.* Conf. V. 63, XXII. 116.

101 τέτυκται.] Perf. pass. of τεύχω, *to prepare*. Some of the tenses of this verb (as the one before us) are identical in form with the tenses of τυγχάνω.

104 Γῇ· Ἑλλάδι. Δι.] *Dativus compositi.* Conf. I. 438.

106 ὑπερφιάλοι.] *Overbearing.* The word is used in general in a

decidedly bad sense, though its original force appears to be scarcely more than *exceeding in power*, hence of one who *thinks himself such, arrogant*. The derivation is very doubtful. Buttmann takes it by a dialectical change from *ὑπερφύη*. Others give *quasi* ὑπερβιαίσι from *ὑτέρβιος*. Others, again, from *ὑπέρ* and *φιάλη*, a cup; *running over the brim of the cup* and so *excessive*. The derivation which makes it = *δ παραβαλὼν τοῦς διὰ φιαλῶν γενομένου ὄρκους* cannot be received. It is used by Herō of Zeus, xv. 94, and it is used, too, implying no bad sense whatever, *Od.* XXI. 289, and it is impossible that a word with such an original meaning as that derivation would imply should so entirely drop its force and come to mean only *haughty* or *superior*.

αἶε δ' ὀπλοτέρων ἀνδρῶν φρένες ἡρέβονται·  
οἷς δ' ὁ γέρον μετήσιν, ἅμα πρόσσω καὶ ὀπίσσω  
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110

ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,  
ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.  
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ,  
τείχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἐπεμπεν  
καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι,  
αὐτὰρ ὁ Ταλθύβιον προτεὶ κρείων Ἀγαμέμνων  
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρ' ἐκέλευεν  
ρίσμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίω. 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,

108 ὀπλοτέρων.] Properly *younger*, used here without any comparative sense, *younger*. Vid. II. 707, for explanation of the word.

109. *But those matters in which the old man is concerned* (i. e. *takes a part*) *he looks at with regard at once to the past and future, that they may turn out in the very best way for both parties.* This is Heyne's explanation; according to which the nominative to γένηται is τὰ πράγματα, implied in the preceding οἷς.

πρόσσω καὶ ὀπίσσω.] Vide note 1. 343.

110 ὄχ' ἄριστα.] All that we can affirm certainly about ὄχα is that it is only an Homeric word, and that it always precedes and strengthens the superlative ἄριστος. It has been derived from ὄχω, and may be considered as bearing the same relation to ὄχυρος that the German *fast, very much*, does to *fest, firm*. This view seems to be confirmed by the Latin *valde, validus*, and the French *fort* in its two meanings of *very* and *strong*, which shew at least that the connexion supposed to exist between ὄχα and ὄχυρος is one

that readily suggests itself, and that the two notions are really and naturally akin. Conf. also ἔχευενκῆς, I. 51, for which we find the synonyme περιευκῆς, XI. 845.

115 ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.] *And there was a little space around (each).* We must understand here that the Greeks and Trojans who were spectators of the combat, piled their arms, each man separately, on either side of the two combatants, and sat, then, each by his own arms, and at a little distance from one another, as the arms were. It is so interpreted by Buttmann, whose view of the passage is completely borne out by the express statement in l. 326. Another interpretation makes πλησίον ἀλλήλων refer to the two armies, and understands by the ἄρουρα the μεταίχμιον, or entire space between the two, left clear for the combat. ἀμφὶς is then translated *between*, of which sense there is no other instance.

122 γαλόφῳ.] *Husband's sister.* ἐνατέρες (frequently joined with the word in the text, VI. 378) are *brothers' wives*,

τὴν Ἀντηνοριδῆς εἶχε κρείων Ἑλικάων,  
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαιεν, 125  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων,  
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.  
 ἄγχου δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις  
 “Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων·  
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃ  
 ἐν πεδίῳ, ὄλοοιο λιλαιόμενοι πολέμοιο,  
 οἱ δὴ νῦν ἕταιρ' ἀνιῶν—πόλεμος δὲ πέπαυται—  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
 μακρῆς ἐγχεῖσσι μαχῆσονται περὶ σείῳ·  
 τῷ δέ κε νικήσαντι φίλῃ κεκλήσῃ ἄκοιτις.”  
 ὣς εἰπούσα θεὰ γλυκὺν ἔμερον ἔμβαλε θυμῷ  
 ἀνδρὸς τε προτέριοιο καὶ ἄστεος ἠδὲ τοκῆων. 140  
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀδόνῃσιν  
 ὥρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἷη, ἅμα τήγχε καὶ ἀμφίπολοι δὴ ἔποντο,  
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145  
 Οἱ δ' ἀμφὶ Πριάμον καὶ Πάανθοον ἠδὲ Θυμοίτην  
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρηος,  
 Οὐκαλέων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,  
 γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150

130 *θέσκελα*.] Properly *godlike*, hence, *wonderful*. The kindred form *θεοεικελος* retained its proper original meaning, standing, as it does, as an epithet of the greater heroes. The *σ* in *θέσκελος*, *θέσπις*, &c., belongs to the verb, not to the noun.

133 *ὄλοοιο λιλαιόμενοι πολέμοιο*.] *Longing eagerly for destructive (or accursed) war*. Vide note on IV.

465. The genitive used with this class of verbs is *causal*.

134 *πόλεμος δὲ πέπαυται*.] These words are parenthetical.

146 *οἱ δ' ἀμφὶ Πριάμον*.] *Those about Priam*, i. e. Priam and his attendants. Conf. II. 445. The phrase was retained in Attic Greek.

149 *δημογέροντες*.] *Elders of the people*.

έσθλοι, τεττλήγουσιν έοικότες, οὔτε καθ' ὕλην  
 δενδρέω έφεζόμενοι ὅπα λειριόεσαν ίείσω·  
 τοιοῖοι ἄρα Τρώων ήγήτορες ήντ' ἐπὶ πύργῳ.  
 οἱ δ' ὡς οὖν είδονθ' Ἑλένην ἐπὶ πύργῳν ίούσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 155

“Οὐ νέμεσις Τρώας καὶ ἑκνήμιδας Ἀχαιοὺς  
 τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
 αἰνῶς ἀθανάτησι θεῆς εἰς ὅπα ἔοικεν.  
 ἀλλὰ καὶ ὥς, τοιή περ ἐοῦς', ἐν νηυσὶ νεέσθω,  
 μῆδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο.” 160

“Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ  
 “Δεῦρο πάρουθ' ἐλθούσα, φίλον τέκος, ἔξεν ἐμεῖο,  
 ὄφρα ἴδῃ πρότερόν τε πόσιω πηοὺς τε φίλους τε—  
 οὔτι μοι αἰτή ἔσσι, θεοὶ νῦ μοι αἰτιολοί εἰσιν,  
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165  
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.  
 ἦτοι μὲν κεφαλῇ καὶ μεῖζονες ἄλλοι ἔασιν·  
 καλὸν δ' οὕτω ἐγὼν οὕτω ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.” 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν  
 “Αἰδοῖός τέ μοι ἔσαι, φίλε ἑκურε, δεινός τε·  
 ὥς ὄφελεν θανάτός μοι ἀδεῖν κακός, ὅππότε δεῦρο  
 υἱεὶ σφ' ἐπόμην, θάλαμον γνωτούς τε λιπούσα  
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175

151 λειριόεσαν.] *Delicate, slender.* Either from λείριον a lily, or from some root, possibly λείρος, from which λείριον is itself derived.

155 ἦκα.] *In a low voice.* There is no etymological connection between this word and ἀκήρ or ἀκέρων, although the passage before us might lead us to suppose there was. But ἦκα is not here used in its original sense. For that we must look to e. g. XX. 440, XXIII. 336, XXIV. 508, where we see that it means really *in a slight degree, a little*, and that it must have passed from this mean-

ing, *slightly*, to the cognate one *softly*. The passage in the text is the only one where its meaning approximates to that of ἀκήρ. Buttmann takes it as the positive of ἥσων, ἥκιστος.

168 κεφαλῇ.] *With the head, i. e. in stature*, (not *by a head*), dative of the instrument.

175 τηλυγέτην.] The adjective τηλύγετος has been generally held to be derived from τηλε and γίγνομαι, and to mean either a child *born when his father is at a distance*, or *born when his parent is far advanced*

ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτῃκα.  
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς·  
 οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,  
 ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
 δαήρ αὐτ' ἐμὸς ἔσκε κυνῶπιδος, εἵποτ' ἔην γε." 180

ᾧ φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε  
 "ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ρά νύ τοι πολλοὶ δεδμηάτο κούροι Ἀχαιῶν.  
 ἥδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,  
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοσπῶλους," 185

in years, τῇλε being in the latter case understood of time, (not of locality,) a sense of it for which there is no authority. Again, it has been derived from] θάλλω, τέθλα, and γίγνομαι, and understood to mean *blooming, vigorous*. Our only clue to the meaning must be from a comparison of some of the principal passages in which it occurs. The following is Buttman's arrangement of them. We find it used by Agamemnon, of Orestes, *Il.* ix. 143. Of a son of Menelaus, *Od.* iv. 11. Then follows the passage in the text, then a passage in which a father's tender love for his child is spoken of *Il.* ix. 482, then a passage from *Od.* xvi. 19, where a father receives with joy his son returning after a long absence, and lastly a passage is given where the word is applied to two brothers slain by Diomed, *Il.* v. 153. The only idea which we can regard as common to all these passages is *tenderly beloved*. It is once used for a child *treated with excessive tenderness, a spoiled child*, *Il.* xiii. 470. But this sense depends of course upon the context, and will fall in very well with the sense above given. Buttman supposes that it meant originally *the last born*, last even where none have preceded it, and suggests a derivation from *τελευταῖος* or *τελευτή*, the original form being supposed *τηλεύγετος* altered *metri gratia*, to the

more convenient *τηλόγετος*. The undoubted sense, then, of *tenderly beloved*, will be a subsequent and derived meaning.

176 τὸ] = *whencefore*. Conf. vii. 239, *Od.* viii. 332.

179 ἀμφοτέρων.] *Both*, adverbial.

180 δαήρ αὐτ' ἐμὸς ἔσκε κυνῶπιδος.] This genitive is an instance of a common construction depending on the sense rather than on the words of the passage, a σχῆμα πρὸς τὸ σημαίνεσθαι. The possessive ἐμὸς = in sense the genitive of the personal pronoun, and is followed accordingly by the genitive κυνῶπιδος. Conf. v. 741.

ἔποτ' ἔην γε.]

*ἔποτ' ἔην γε*] *If at least he ever was*, meaning that the past has gone by so utterly, and so irrevocably, that Helen can scarcely conceive that it was ever really present. Conf. xi. 761, xxvi. 426. It is strangely explained by Jelf as the expression of an impossible wish.

182 μοιρηγενές.] *Child of fate*, i. e. *favoured by fate at his birth*. The word occurs nowhere else.

ὀλβιόδαιμον.] *Of blessed lot*; one meaning of *δαίμων* being *the lot or fortune assigned one by heaven*.

185 αἰολοσπῶλους.] *alólos* has two principal meanings in the early Epic poets; (1) *moveable, flexible, nimble*, (2) *variegated in colour, or of changeful colour*. It is certain that Homer himself uses the word in the first

λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,  
οἳ ῥα τότε ἑστρατώνοντο παρ' ὄχθας Σαγγαρίοιο·  
καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μετὰ τοῖσιν ἐλέχθην  
ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.”

190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίος  
“Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν·  
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.  
τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὸς δὲ κτῆλος ὥς ἐπιπωλείται στίχας ἀνδρῶν·  
ἀρνεῖσθ' μιν ἔγωγε ἔσσω πηγεσιμᾶλλον,  
ὅστ' ὅτων μέγα πῶν διέρχεται ἀργεννάων.”

195

Τὸν δ' ἡμέλβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα  
“Οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,  
ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης

200

sense (XIX. 404), but whether in the second sense, also, is disputed. It appears, however, possible to explain every instance of his use of it by the first, and we may conclude therefore that he so intended it, the rather as directly we leave Homer, and look to the poets who came after him, we find their use of the word in the second sense plainly indicated, and admitting of no other explanation. The passages in Homer which appear most to favour the second sense are those in which *αἰῶλος* occurs as an epithet of armour, sometimes of heavy armour; but this armour was of course so constructed as to favour the movement of the body, and itself to move with it. It must be *flexible*, and it derived its chief value as a covering from being so; and further it must be so constructed as not to impede the motion of the body and limbs. The shield was large and ponderous, but it was moved about with rapidity (II. VII. 238). It is clear, however, that in such passages the two ideas the word play into one another.

The appearance of a change of colour is caused and suggested equally by a change of surface or by rapidity of motion. In other passages the sense of *moveable* or *moving* is clearer. In II. XXII. 509, the *αἰόλαι εὐλαὶ* are *moving swarms of maggots*. The *αἰῶλος ὀστρὸς* (Od. XXII. 300) is *the gadfly that darts quickly about*. Here the compound *αἰολόπῳλος* appears to mean *with rapid steeds*, or *actively guiding their steeds*, just as *αἰολοθώρηξ* is *one who moves his coat of mail easily*, or *moves easily in his coat of mail*. There is good authority however for supposing *αἰῶλος* used by Homer of colour.

188 μετὰ τοῖσιν ἐλέχθη.] *I was counted among them*, i.e. *I was with them, and one of them*. For the meaning of *λέγω*, vid. note on II. 435.

189 ἀντιάνειραι.] *A match for men*. This is a common force of the preposition *ἀντι*. Vide IX. 116.

201 περ] = *very*. δῆμῳ here = *land*, as at XVI. 437.

εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδα

“ὦ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·

ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε διὸς Ὀδυσσεύς, 205

σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,

ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγορμένοισιν ἔμιχθεν,

στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210

ἄμφω δ' ἐξομένω, γεραώτερος ἦεν Ὀδυσσεύς.

ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,

ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,

παῦρα μὲν, ἀλλὰ μάλα λυγέως, ἐπεὶ οὐ πολὺμυθος

οὐδ' ἀφάμαρτοεπής, ἡ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,

στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,

σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα,

ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·

φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως· 220

ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἔει

καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,

οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·

οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

206 σεῦ ἔνεκ' ἀγγελίης.] The genitive ἀγγελίης must here be taken with the ἦλυθε of the preceding line, *ἔρχομαι ἀγγελίης* to come on an errand or message is a phrase which occurs elsewhere, vid. XIII. 252. The passage will mean, then,..... Ulysses came on a message on thy account, or relating to thee. We find elsewhere the accusative ἀγγε-λίην used with *ἔρχομαι* in nearly the same sense, vide XI. 140. If we make a distinction between the two cases, it must be that the genitive expresses the cause from which the journey originated, the accusative the object towards which it was directed.

210 στάντων.] *When they stood up*, gen. absolute. In the next line we find a nominative absolute similarly used.

213 ἐπιτροχάδην.] (*ἐπιτρέχω*.) Either *runningly*, i. e. *fluently*; or, in accordance with the old explanation, which is certainly best suited to the general sense of the passage, *soon coming to an end, briefly*.

214 ἀλλὰ μάλα λυγέως.] These words are parenthetical.

220 ἄφρονά τ' αὐτως.] *And just a fool= nothing other than a fool*.

224. The meaning here is that, majestic as the form of Ulysses was, (211) we were too much captivated



Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίος 225  
 "Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιῶς ἀνὴρ ἧς τε μέγας τε,  
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν  
 "Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·  
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230  
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.

πολλάκι μιν ξένισσεν ἀρηϊφίλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅπῃτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐδ' γνοίην καὶ τ' οὖνομα μυθησαίμην· 235

δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Καστορὰ θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκασσιγνήτω, τῷ μοι μία γέλνατο μήτηρ.

ἡ οὐχ ἐσπέσθην Λακεδαιμονίος ἐξ ἐρατεινῆς,  
 ἡ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240

νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἴσχρα δευδιότες καὶ ὀνείδεα πόλλ', ἃ μοὶ ἐστίν."

"Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζους αἶα  
 ἐν Λακεδαιμονίῳ αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστὰ, 245

by his speech to think of it; not, that we forgot his strange manner (217, &c.) in our delight at his eloquence, for this manner was put on when he rose to speak, not while he was speaking.

227. *Standing out above the Greeks with his head and broad shoulders.* The meaning is not that he was, as we should say, a head and shoulders taller, but that his head was above their heads, his shoulders above their shoulders.

238 τῷ μοι μία γέλνατο μήτηρ.] *Whom the same mother bare who bare me, literally whom one mother bare for me.*

μοι] is best explained as a *dativus commodi*, more precisely as that form of the *dativus commodi* known as the *dativus Ethicus*. There is an exact parallel in Euripides πού

δ' ὅς μοι μᾶς ἐγένετο ἐκ μητρός; *Phænissa*, 156. Conf. also *XIX.* 293, where the same phrase occurs.

243 φυσίζους αἶα.] *The life-giving earth.* This furnishes, as Ruskin has pointed out, an instance of the peculiar grandeur sometimes produced by the fixed epithets so common in Homer. The notion of *life-giving* does not attach to the earth in relation to the ideas uppermost at the time in the mind of the writer. It is death that is here spoken of, but that does not sadden Homer's view of the eternal freshness and life of nature. There is no fictitious sympathy imagined between the external world and man's fortunes. Helen's brothers are dead, but "the earth is our mother still, fruitful, life-giving."

ἄρνε δὴ οἶνον ἐύφρονα, καρπὸν ἀρούρης,  
ἀσκήν ἐν αἰγείρῃ· φέρε δὲ κρητῆρα φαεινὸν  
κῆρυξ Ἰδαῖος ἥδ' ἐ χρύσεια κύπελλα·

ἄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν

“Ὀρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων

εἰς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·

αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος

μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·

τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255

οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες

ναίομεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται

Ἄργος εἰς ἵππόβοτον καὶ Ἀχαιῖδα καλλυγύναικα.”

ὣς φάτο, ῥήγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἐταίροις  
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τῷ δὲ διὰ Σκαιῶν πεδλόνδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,  
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβύτεραν 265

εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.

ὦρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,

ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ

ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,

ἥ οἱ πὰρ ξίφος μέγα κουλεὸν αἰὲν ἄωρο,

ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα

κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.

τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο, χεῖρας ἀνασχών 275

“Ζεὺ πάτερ, Ἰδθην μεδέων, κύδιστε μέγιστε,

Ἥελιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,

261 κατὰ δ' ἡνία τάνεν ὀπίσσω.] 269 κρητῆρι δὲ οἶνον μίσγον.]  
And drew back the reins, for they And they mixed together the wine in  
were hanging on the rail which ran the bowl, i. e. they mixed the wine  
round the greater part of the char- of the Greeks with that of the Tro-  
riot and rose in front to a peak, for jans. Water was not mixed with the  
them to hang upon. Conf. v. 262. wine used for libations. Vid. II. 341.

καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπιόρκον ὁμόσση,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν,  
 ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδρου πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290  
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.”  
 Ἡ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίρουσας,  
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295  
 ἔκχεον, ἧδ' εὐχοντο θεοῖς αἰευγενέτησιν·  
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε  
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
 ὧδ' ἐσφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ἴδε οἶνος, 300  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείν.”  
 Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράϊαυε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν  
 “Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἧτοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμέεσσαν 305  
 ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι

278 καμόντας.] *The dead, literally the exhausted, or enfeebled. The notion of its meaning those who have laboured and whose labours are now over is not to be admitted. The aorist καμῆν expresses completion only when followed by an accusative, as XVIII. 614. When it is intransitive it expresses the conse-*

quences of labours and sufferings, vid. IV. 27, VII. 5.

280 ἔστε, φυλάσσετε.] Imperative. *Be ye witnesses, and watch over the sure pledges.*

286 τιμὴν.] *A fine.*

287. (The memory of) *which may subsist even among men of after time.*

μαρνόμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ.  
Ζεὺς μὲν που τότε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἔστίν."

Ἡ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310  
ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τείνεν ὅπισσῳ.  
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο.

Ἐκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς 315  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα  
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
ὅπποτερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον.  
ὦδε δέ τις εἵπescκεν Ἀχαιῶν τε Τρώων τε

"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε, 320  
ὅπποτερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
τὸν δὲς ἀποφθίμενον δύναι δόμον Ἀϊδος εἶσω,  
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."

Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ 325  
ἄψ ὁρώων. Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.

οἱ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἥχι ἐκάστω  
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.  
αὐτὰρ ὅγ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ  
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡὔκομοιο.  
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330  
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας.

δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν  
οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον  
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε 335  
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,  
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.  
ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

331 ἐπισφυρίοις.] Either *hooks*      *mour* over the ankles, or *coverings*  
fastening the two parts of the ar-      *for the ankle*,

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο  
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.  
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ  
 σείοντ' ἐγγχείας, ἀλλήλοισιν κοτέοντε.

345

πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,  
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,  
 οὐδ' ἔρρηξεν χαλκὸν, ἀνεγνάμφθη δέ οἱ αἰχμῇ  
 ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ  
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί

350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,  
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον.  
 ὄφρα τις ἐρρίγησι καὶ ὄψιγόνων ἀνθρώπων  
 ξεινοδόκον κακὰ ρίξαι, ὃ κεν φιλότητα παράσχη.”

Ἡ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαϊάλου ἠήρειστο·  
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα  
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.

360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
 πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ  
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.  
 Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν

“Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλωότερος ἄλλος”

365

348 χαλκόν.] Var. lec. χαλκός.  
 In the former case it will of course  
 mean *the shield*, in the latter *the*  
*spear*.

357 ὄβριμον ἔγχος.] *The sturdy*  
*spear*.

358 ἠήρειστο.] Plp. pass. from  
 ἔρειδω, *was forced, or driven through*.

362 ἀνασχόμενος.] Sc. τὸ ξίφος.

φάλον.] The two passages most  
 conclusive as to the meaning of  
 this word are *Il.* iv. 459, and XIII.  
 614. To these we must add the  
 adjective ἀμφίφαλος. We learn  
 from them that the φάλος covered  
 forehead, and that it reached

almost to the crest at the top of the  
 helmet. Further, it might be dou-  
 ble. It seems then that it was a  
*shade*, or *peak*, in shape probably  
 not unlike the peak of an ordinary  
 cap, but made of course of very  
 strong metal. The double φάλος  
 would be such a peak in front and  
 also behind, very like the peaks of  
 our own soldiers' helmets, but reach-  
 ing higher up towards the top of the  
 head.

364 ὤμωξεν.] *Groaned*, literally,  
 cried *al moi*. So from φεῖω, *alas*, is  
 formed the verb φεύγω. *Æsch. Ag.*  
 1308.

ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·  
νῦν δέ μοι ἐν χείρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχοις  
ἤχθη παλάμῃφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,  
ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς· 370

ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλὴν ὑπὸ δειρὴν,  
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.

καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κύδος,  
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἦ οἱ ῥῆξεν ἰμάντα βοῶν Ἰφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.

τὴν μὲν ἔπειθ' ἦρωι μετ' εὐκνήμιδας Ἀχαιοῦς  
ῥίψ' ἐπιδιωήσας, κόμισαν δ' ἐρήρηες ἐταῖροι.  
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων  
ἔγχεϊ χαλκεῖ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380

ῥεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,  
καδ δ' εἰς ἐν θαλάμῳ εὐώδεϊ κηῶντι.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσι· ἴε· τὴν δ' ἐκίχανεν  
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἅλις ἦσαν.

χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385

366 κακότητος.] Genitive of the cause from which the desire of vengeance arises.

372 ὄχευς.] (ἔχω) here stands in apposition to ἰμάς, which was stretched beneath his chin as a fastening for his helmet.

376 κεινὴ.] Ionic for κενή.

382 ἐν θαλάμῳ εὐώδεϊ, κηῶντι.] In her sweet-scented fragrant chamber. These two epithets appear nearly synonymous. It may be observed about the latter that it is found in Homer only as an epithet of θάλαμος, and that it means originally *smelling as of burning incense*; usually derived from κῶω, καίω, and ὀξῶ, but the derivation is uncertain.

385. There is a good deal in this line that calls for attention. First we have the genitive with λαβοῦσα, as we find it used, elsewhere,

of the part taken hold of, vid. 78, 369, &c. Next we have the adjective νεκταρέος, used (not like ἀμβρόσιος, I. 529, II. 19, &c., in its proper original sense, but) in a derived sense, and as an epithet of praise=either to *scented*, or, generally, *divine, beautiful*. Next we have, for the first time, the word ἑανός. There are two words in Homer thus spelt and accentuated, ἑάνος, and ἑάνος. The former is a substantive, from ἔω, ἔννυμι=a female robe; the latter an adjective, of unknown derivation=probably to *flexible* or *pliant*. I subjoin the passages in which the words occur. A reference to these will most clearly shew their meaning, ἑάνος, III. 419, XIV. 178, XVI. 9, XXI. 507. ἑάνος, V. 734, VIII. 385, XVIII. 352 and 613. It will be observed that they are all from the *Iliad*. Neither word is found

γῆτ' δέ μιν εἰκυῖα παλαυγενεῖ προσέειπεν,  
 εἰροκόμφ, ἥ οἱ Λακεδαῖμονι ναιεταώσῃ  
 ἦσκειν εἷρια καλὰ, μάλιστα δέ μιν φιλέεσκειν  
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτῃ

“Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390  
 κείνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,  
 κάλλετ' τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόνγ' ἔλθειν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”

“Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν· 395  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλεία δειρὴν  
 στήθεά θ' ἱμερίεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ονόμαζεν

“Δαιμονίη, τί με ταῦτα λιλαιαὶ ἡπεροπεύει;  
 ἦ πῇ με προτέρω πολλῶν εὐναιομενάων 400  
 ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικῆσας ἐθέλει στυγερὴν ἐμέ οἶκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστις; 405  
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,

in the *Odyssey*. Passow derives both words from *ἐννομ*, and regards the difference of quantity as unimportant, since it is not observed by post-Homeric writers. The adjective will then mean simply, *fit to put on*, and any other meaning of it must be derived through this.

388. *μάλιστα δέ μιν φιλέεσκε.*] *Ἐλένη* is the subject of this sentence. (Scholiast.)

399 *ταῦτα.*] *In these matters, thus.*

400. The construction of this line is ἦ ἀξεις μέ πῃ πολλῶν εὐναιομενάων προτέρω; literally, *wilt thou lead me to any whither of well inhabited cities further on?* i. e. *to any well inhabited city*. The genitive with an adverb of place is a common construction. Conf. *ποῖ χθα-*

*νός; to what spot of earth?* *Æsch. Supp.* 777. *ποῦ γῆς; where in the world?* *Æsch. Pers.* 231.

405 *δεῦρο παρίσσης.*] A pregnant construction = *hast thou come hither and standest thou here?* the former part of the sense being supplied from the adverb, the latter from the verb. Conf. *καὶ νύ κεν ἐν νῆεσσι πέσον*, xi. 311, &c. = *would have hurried into their ships and have remained in them.* *ἐν κονίῃσι βάλες*, viii. 156.

406 *θεῶν δ' ἀπόεικε κελεύθου.*] Var. *lec. ἀπόειπε κελεύθου*. The meaning is almost identical. *Depart from* (or, *renounce*) *the way of the gods*, i. e. either literally the way by which the gods travel the road to Olympus, or, the mode of life of the gods. For the latter sense, conf.

μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κῆνον ὄττιν καὶ ἐφύλασσε,  
 εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἡ ὄγε δούλην.  
 κέεισε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη—  
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχρ' ἄκριτα θυμῷ.”

410

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη  
 “Μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
 τῷς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα,  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

415

“Ὡς ἔφατ', ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,  
 βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῷ,  
 συγῇ, πᾶσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων.

420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
 ἡ δ' εἰς ὑψόροφον θάλαμον κτε δῖα γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη,  
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·  
 ἔνθα καθῖς Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μῦθον

425

“Ἦλυθες ἐκ πολέμου· ὥς ὄφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
 ἡ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου  
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἑφρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον  
 ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἐγὼ γε  
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι  
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

430

435

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν

Eur. *Herc. Furens*, 434, βλον κελυ-  
 θον ἄθεον.

407 Ὀλυμπον.] Accusative of  
 the place to which motion is di-  
 rected.

411 πορσυνέουσα.] *to prepare*. As

with ἀντίωσαν, in I. 31, the real  
 sense of this word must be gathered  
 from the context.

424 δίφρον.] *A chair, or couch*.  
 The word is a syncopated form of  
 διφῆρος.



“Μή με, γύναι, χαλεποῖσιν ὀνειδεσι θυμὸν ἔνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,  
 κείνουν δ' αὖτις ἐγὼ παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν, 440  
 ἀλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε·  
 οὐ γὰρ πῶποτέ μ' ὥδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,  
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
 νήσῳ δ' ἐν Κρανάῃ ἐμήγην φιλότῃ καὶ εὐνῇ, 445  
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἕμερος αἰρεῖ.”  
 Ἡ ρὰ καὶ ἦρχε λέχοσδε κιών ἅμα δ' εἶπετ' ἄκοιτις.  
 Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,  
 Ἀτρεΐδης δ' ἂν ὅμιλον ἐφοίτα θηρὶ ἐοικώς,  
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ' οὐτις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τίτ' ἀρηϊφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·  
 ἴσον γὰρ σφιν πᾶσιν ἀπῆχθετο κηρὶ μελαίῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455  
 “Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπικούροι·  
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·  
 ὑμεῖς δ' Ἀργεῖνν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦντιν' ἔοικεν,  
 ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460  
 Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

438. ἔνιπτε.] *Reproach.* ἐνίπτω is another form of ἐνέπω, but separated from it by usage, ἐνέπω meaning simply *to relate*, or, *to address*, ἐνίπτω always *to address with reproach*. By itself it means no more than our own *to chide*, the sense of a severe rebuke is given by the words with which it is joined, as it is here. For a use of it, where no severe rebuke is implied by it, vide *Od.* xx. 17.

441 τραπέομεν.] *Let us delight ourselves.* Per metath. for *ταρπέομεν*, an Epic form of *ταρπόμεν*, 2nd aorist middle of *τέρπω*. Conf. I. 141. The dative in this line is *instrumental*.

446 ὥς.] This word takes up the ὥδε in line 442.

457 φαίνεται = φαίνεται] *is manifested.* The whole phrase = *φανερὸν ἔστι τὴν νίκην εἶναι Ἀρηϊφίλου Μενελάου.*

ΙΛΙΑΔΟΣ Δ.

## SUMMARY.

The gods determine that the truce is to be broken, in order that Troy may be destroyed by the Greeks (1—67). Accordingly Athène persuades the Lycian Pandarus to shoot an arrow at Menelaus (68—126). Menelaus is struck, but not mortally: his wound is treated by Machaon (127—219). While the Trojan hosts advance for battle, Agamemnon goes through the Greek army, praising or rebuking its several chiefs (220—421). Both armies move forwards, and meet furiously in battle. A mutual slaughter takes place, Ares and Apollo encouraging the Trojans, Athène the Greeks (422—544).

# ΤΗΣ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ Δ.

Οἱ δὲ θεοὶ παρ' Ζηνὶ καθήμενοι ἡγορόωντο  
 χρυσέφ' ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη  
 νέκταρ ἐφροχόει· τοὶ δὲ χρυσεῖς δεπάεσσιν  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην  
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων

5

“Δοιὰ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεῶων,  
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.  
 ἀλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον” τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ  
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,  
 καὶ νῦν ἐξεσάψεν οἰόμενον θανέεσθαι.  
 ἀλλ' ἦτοι νίκη μὲν ἀρηϊφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,

10

4 δειδέχατ' ἀλλήλους.] *Pledged one another.* Ordinarily understood as an Ionic form of Πλρ. 3rd, pl. from δέχομαι, but it may come also from δεικνυμι, and is so taken by Buttmann, who compares *Il.* IX. 196, where we find an unquestionable form of δεικνυμι used with a somewhat similar meaning.

6 παραβλήδην ἀγορεύων.] *Speaking with a side meaning,* i. e. not making an open attack, but saying what he did not mean for the purpose of provoking Herē. Others interpret it, *speaking aggressively,* i. e. making an attack (on Herē and Aphroditē) with his words.

8 Ἀλαλκομενῆϊς.] A name probably taken from Alalcomenæ, a town of Boeotia, and so corresponding with “Argive” as an epithet of Herē. There is a particular force in the word if we so interpret it, for Zeus by using these epithets brings out the relation of the two goddesses to Greece, while he contrasts their inaction with the zeal of laughing-loving Aphroditē. According to others the word is derived from ἀλᾶλκναι, and would mean *the guardian goddess.* In this case, too, the irony is very obvious.

10 τῷ,] i. e. Paris.

ἢ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
 ὄρσομεν, ἣ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.  
 εἰ δ' αὖ πῶς τόδε πᾶσι φίλον καὶ ἥδὺ γένοιτο,  
 ἦτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,  
 αὐτὶς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."

"Ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἡρῇ 20  
 πλησίσαι αἶγ' ἥσθην, κακὰ δὲ Τρῶεσσι μεδέσθην.  
 ἦτοι Ἀθηναίῃ ἀκέων ἦν οὐδὲ τι εἶπεν,  
 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει.  
 Ἡρῇ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσοῦδα

"Αἰνύτατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25  
 πῶς ἐθέλεις ἄλιον θείναι πόνον ἢδ' ἀτέλεστον,  
 ἰδρῶ θ' ὅν ἰδρωσα μόγῳ, καμέτην δέ μοι ἔπτοι  
 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῦτο τε παίσιν.  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30  
 "Δαιμονίη, τί νῦν σε Πριάμος Πριάμοιο τε παῖδες  
 τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές μενεαίνεις  
 Ἴλιον ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;

εἰ δὲ σὺ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ 35  
 ὤμων βεβρώθοις Πριάμον Πριάμοιο τε παῖδας  
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νείκος ὀπίσσω 40  
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι  
 τὴν ἐθέλω ὕθι τοι φίλοι ἄνδρες ἐγγεγάασιν,  
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.

16 ὄρσομεν=ὄρσωμεν.] Conf. I. 141.

17 αὖ πῶς.] There is a various reading here, αὖτως, which must be interpreted *just as it is* (to me). Zeus has laid two alternatives before the assembly, and indicates his own preference for the second.

18 οἰκέοιτο.] Conf. III. 257.

ᾧ ἐπέμυξαν.] (ἐπιμύζω) *murmur-*

*ed*, or, *muttered* *thereat* with *closed lips*.

24 "Ἡρῇ δ' οὐκ ἔχαδε στήθος χόλον.] But *Her's breast* did not (i. e. *could not*) contain its anger. *ἔχαδε*, from *χανδάνω*. If we read *Ἡρῇ* (nom.) we must follow Bothe's suggestion of *στήθεος* for the ordinary reading *στήθος*.

35. Conf. XXII. 346, 7.

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ  
αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀσπερόεντι  
ναϊετάουσι πόλῃς ἐπιχθονίων ἀνθρώπων, 45  
τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρή  
καὶ Πριάμος καὶ λαὸς εὐμμελλῶ Πριάμοιο.  
οὐ γὰρ μοί ποτε βωμὸς ἐδένετο δαιτὸς ἐτίσης,  
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."  
Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη 50  
"Ἥτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταται εἰσι πόλῃς,  
Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·  
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθονται περὶ κῆρι·  
τάων οὗτοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.  
εἵπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55  
οὐκ ἀνύω φθονέουσ', ἐπειὴ πολὺ φέρτερός ἐσσι.  
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον  
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν ὅθεν σοί,  
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60  
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
ἀλλ' ἦτοι μὲν ταῦθ' ὑποείχομεν ἀλλήλοισιν,  
σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι  
ἀθάνατοι. σὺ δὲ θάσσον' Ἀθηναίῃ ἐπιτεῖλαι  
ἔλθειν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν, 65

43 ἐκὼν ἀέκοντί γε θυμῷ.] The act is done willingly, because it is done under no external compulsion, and to gratify one who was his wife and sister; unwillingly, because the city he gave up for ruin contained men who honoured him and whom he loved. Conf. Aristotle on *μικταὶ πράξεις*. *Eth. Nicom.* III. cap. i. sec. 4, 5, 6.

44 αἱ γὰρ, κ. τ. λ.] The relative clause here stands first; an order not common in Homer. Conf. VI. 421. In the next line the antecedent, πόλῃς, is attracted into the case of the relative αἱ. The most obvious prose construction would have been that the antecedent should

have stood first in the genitive, followed by γὰρ, and then by the relative clause. For a similar attraction of the antecedent into the case of the relative, conf. IX. 131, 132.

46 περί=περισσός.] *Exceedingly*.

54 οὐδὲ μεγαίρω.] *Nor do I think them too great, i. e. nor do I grudge them to you.* Conf. II. 420.

59 πρεσβυτάτην.] *Most reverend*.

64 θάσσον.] A comparative form, used here either as a positive or a superlative. Conf. II. 81.

ἐπιτεῖλαι.] The infinitive here as before has the force of an imperative. Conf. I. 20.

πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

Ἄς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε  
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα

"Αἴψα μάλ' ἐς στρατὸν ἔλθε μετὰ Τρῶας καὶ Ἀχαιοὺς,  
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71  
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

Ἄς εἰπὼν ὄτρυνε πάρος μεμαῖαν Ἀθήνην,  
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα.  
οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75

ἣ ναῖτῃσι τέρας ἦε στρατῷ εὐρέϊ λαῶν,  
λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται·  
τῷ εἰκυῖ ἦίξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας  
Τρῶάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς. 80

ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον  
"Ἡ ῥ' αὐτίς πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ  
ἔσσεται, ἣ φιλότῃ μετ' ἀμφοτέροισι τίθησιν  
Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

Ἄς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρῶων τε. 85  
ἣ δ' ἀνδρὶ ἱκέλη Τρῶων κατεδύσεθ' ὅμιλον,  
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,  
Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.  
εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε  
ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90  
λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ροάων.

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα

"Ἡ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;  
τλαίης κεν Μενελάῳ ἐπιτροόμεν ταχὺν ἰὸν,  
πᾶσι δέ κε Τρῳέεσσι χάριν καὶ κύδος ἄροιο, 95  
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλεῖ.  
τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,

84 ταμίης πολέμοιο.] *Manager*,  
or, properly, *steward of war*. The  
notion implied is as though Zeus  
had a great store of wars by him  
which he dealt out as it pleased him.

among men. Conf. XXIV. 527—  
532.

94 ἐπιτροόμεν.] The Epic form  
of ἐπιτροεῖναι, 2nd aorist, infin. of  
ἐπιτροίημι.

αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱὸν  
 σφῷ βέλει δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγυηῆς.  
 ἀλλ' αἶγ' οἷστυουσιν Μενελάου κυδαλίμοιο,  
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ  
 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης."

100

ᾧ φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν  
 αὐτίκ' ἐσύλα τόξον ἐύχοον ἱξάλου αἰγὸς  
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας  
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσιν,  
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπσε πέτρη.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει  
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων,  
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.  
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ  
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,  
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,  
 πρὶν βληῖσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἱόν.  
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰδὼν  
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων  
 αἰψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστον,  
 εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ  
 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.  
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·

105

110

115

120

105 ἐσύλα.] *He bared, i. e. took from its case.* The word occurs again (116) in a somewhat different sense=*took off.*

111 κορώνην.] *A tip, on which the bow-string was fastened.*

117 ἀβλήτα.] *That had never been shot=τὸν μήπω ἐπιβεβλημένον, καινόν.*

μελαινέων ἔρμ' ὀδυνάων.] The proper sense of ἔρμα is a *prop*, or *support*. Here it may mean that the arrow pressing deeply into the wound lays, as it were, the foundation of pains. Buttmann, who un-

derstands it somewhat differently, compares the phrase ἔρμα πόλῃος, and says that just what brave warriors are to their city, such is the sharp arrow to the pain of the wound caused by it. "The dark cruel pains place all their hope and confidence in so sharp an arrow." ἔρμα is derived from ἐρεῖδω, or perhaps from ἐρδω or ἐρδω, a shorter form of ἐρεῖδω, a different word from ἐρδω, *to do*. εἰ, like ε, is found in several verbs as a lengthening of the radical form, conf. ἀγέρειν, ἀγρόμενος, ὀφέλειν, ὀφλεῖν, &c.



νευρήν μὲν μαζῶ πέλασεν, τόξῳ δὲ σιδηρον.  
 αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,  
 λήγε βιὸς, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός 125  
 ὄξυβελῆς, καθ' ὕμιλον ἐπιπτόσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγγελει,  
 ἥ τοι πρόσθε σταῖσα βέλος ἐχευεκὲς ἄμυνεν.  
 ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροὸς, ὥς ὅτε μήτηρ 130  
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέγεται ὕπνῳ·  
 αὐτὴ δ' αὐτ' ἴθυνεν ὕθι ζωστήρος ὀχῆες  
 χρύσειοι· σύνεχον καὶ διπλὸς ἦν τετο θώρηξ.  
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·  
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135  
 καὶ διὰ θώρηκος πολυδαδάλου ἡρήρειστο  
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροὸς, ἔρκος ἀκόντων,  
 ἥ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.  
 ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χροῖα φωτός·  
 αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μύην  
 Μηρονίς ἢ Κᾄειρα, παρήϊον ἔμμεναι ἵππων  
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο

125 *λήγε βιός.*] The word *λήγε* is clearly coined to express the sound intended. *Rang* is perhaps the best equivalent in English. *Twanged* will then represent the succeeding *ἴαχεν*, which refers to the bowstring, not to the bow itself.

126 *καθ' ὕμιλον ἐπιπτόσθαι μενεαίνων.*] *Longing eagerly to fly down upon the crowd.* As though the arrow had a personal feeling.

128 *ἀγελείη.*] Various explained, probably = *λεῖαν ἀγούσα ἀπὸ τῶν πολεμίων, the spoiler.* Similarly Athenē is called *ληΐτις*, x. 460. Others deriving it from *ἀγέλη* interpret it *the guardian of herds.* Others take it *λεῖων ἀγούσα, leading the people.*

129 *ἐχευεκὲς.*] Vid. note on I. 51.

131 *λέγεται* = *λέγεται.* *Is laid to rest, repose,* said by Heyne to be put

for *λέγεται*, but the present is never used in this sense, vid. II. 435.

132. Of the three pieces of armour mentioned in these lines, the *ζωστήρ* was the outermost, *the girdle*; then came the *θώρηξ*, or *breastplate*, consisting of two pieces, one protecting the breast, the other the back, and where these two joined and lapped over one another the arrow fell. This *θώρηξ* is called *ζῶμα* in lines 187 and 216. Lastly comes the *μήτηρ* formed of woollen stuff covered with scales of metal, perhaps = *shirt of mail.*

138 *εἴσατο.*] *It passed.* Epic aorist middle of *εἶμι*.

140 *κελαϊνεφές.*] *Black*, literally *black with clouds*, and so a proper epithet of Zeus, II. 412, *wrapped in dark clouds.* It is here used improperly = *κελαῖον*, a frequent epithet of blood, I. 303, &c.

ἰππῆες φερέειν· βασιλῇ δὲ κείται ἀγαλμα,  
 ἀμφότερον, κόσμος θ' ἥπω ἐλατῆρί τε κύδος· 145  
 τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροὶ  
 εὐφύεες κνήμαί τ' ἡδὲ σφυρὰ κάλ' ὑπένερθεν.  
 ῥήγησεν δ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·  
 ῥήγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος. 150  
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,  
 ἄσφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χεῖρὸς ἔχων Μενέλαον ἐπεστενάχοντο δ' ἐταῖροι·  
 “Φίλε κασβήνῃτε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155  
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.  
 ὥς σ' ἐβάλλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.  
 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160  
 ἔκ τε καὶ ὧς τελεῖ, σὺν τε μεγάλῃ ἀπέτισαν,  
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.  
 εὖ γὰρ ἐγὼ τῶδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμάρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή  
 καὶ Πριάμος καὶ λαὸς εὐμμελὶω Πριάμοιο, 165  
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,  
 αὐτὸς ἐπισείησιν ἐρεμνὴν αἰγίδα πᾶσιν  
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·

145 ἀμφότερον.] Adverbial, as at III. 179, IV. 60, &c.

146 μίανθην = ἐμμανθήτην.] This contraction of the dual is less common than that of the 3rd person pl. e. g. ἐρήνυθεν = ἐρητύθησαν, II. 99.

151. νεῦρον.] The sinew or string, by which the barb of the arrow was fastened on to the shaft.

155 θάνατον] in opposition to ὄρκια = the truce I made was death to you.

161 ἀπέτισαν.] It is best to understand this aorist as frequentative, (conf. XI. 141, &c.) as expressing, that is, that the result stated is wont to

follow as often as the antecedents occur; here, that punishment is wont to follow treachery.

164 ποτ.] The introduction of this word expresses the uncertainty of the time when the ruin of Troy would happen, without casting any doubt upon the event itself; at one time or another.

166 ὑψίζυγος.] Sitting on high, the ζυγόν is strictly the bench of a ship, here used metaphorically of any seat.

169 σέθεν.] Genitive of the cause of sorrow. Conf. I. 429.

- ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 αἶ κε θάῃς καὶ πότμον ἀναπλήσῃς βίῳ τοι. 170  
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην  
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·  
 κὰδ δέ κεν εὐχολῇ Πριάμφ καὶ Τρωσὶ λίποιμεν  
 Ἀργεῖν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175  
 καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερνηορέοντων  
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο  
 "Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει· Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180  
 σὺν κεινήσιν νηυσὶ, λιπὼν ἀγαθὸν Μενέλαον.  
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."  
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος  
 "Θάρσει, μηδὲ τί πω δευδίσσεο λαὸν Ἀχαιῶν.  
 οὐκ ἐν καιρῷ ὅξυν πάγῃ βέλος, ἀλλὰ πάροιθεν 185  
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν  
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες."  
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 "Αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·  
 ἔλκος δ' ἡγήρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190

171 πολυδίψιον.] Argos, *passing thirsty*. The country, it is said, had of old been exceedingly ill watered, and there are various traditions how by divine agency the want was at length supplied. Others understand the word to mean *much thirsted for*, i.e. *much desired* by the Greeks.

174 σέο δ' ὅστέα πύσει ἄρουρα.] *The earth shall rot thy bones.* Πύσει, from πύθω, is transitive.

175 ἀτελευτήτῳ ἐπὶ ἔργῳ.] *With thy work unaccomplished.* Ἐπὶ, from its first sense of superposition, comes easily to mean connexion or conjunction generally. An exact parallel to this use of it with the dative may be found in Soph. *Ant.* 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις. *Æsch. Ag.* 1379, is a good

instance of the easy transition of ἐπὶ from its ordinary sense, to the sense it bears in the passage before us.

176 ὑπερνηορέοντων.] As *ὑπὲρ νῆα* in Homer exactly = *ἀνδρῶν*, the word in the text means *possessing an excess of strength or spirit*. It may stand in a good or bad sense according to its context, but is in fact used most frequently in the latter.

182 τότε μοι χάνοι εὐρεῖα χθών.] *Then may the wide earth gape for me.* εὐρεῖα must be taken as a fixed epithet of χθών, (conf. XI. 741,) and not coupled with χάνοι, as if the meaning were *gape widely*. The rhythm does not admit of a pause before χθών.

186 παναίολος.] Vid. note on III. 185.

φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."

Ἡ καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα  
 "Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητήρος,  
 ὅφρα ἴδῃ Μενέλαον Ἀρήιον ἀρχὸν Ἀχαιῶν, 195  
 ὃν τις αἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."

Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,  
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200  
 ἔσταότ'. ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν  
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα  
 "Ὅρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,  
 ὅφρα ἴδῃ Μενέλαον Ἀρήιον ἀρχὸν Ἀχαιῶν, 205  
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν  
 βᾶν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρύν Ἀχαιῶν.  
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210  
 βλήμενος ἦν—περὶ δ' αὐτὸν ἀγγέρεαθ' ὅσσοι ἄριστοί  
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—  
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·  
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες δοῖκοι.  
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθεν 215  
 ζῶμά τε καὶ μέτρην, τὴν χαλκῆς κάμον ἄνδρες.

191 ἃ κεν παύσῃσι μελαινάων ὀδυνάων.] There is no accusative expressed here after παύσῃσι. We may supply from the context σέ or τὸ ἔλκος; the construction will then be the same as at xv. 15.

211 περὶ δ' αὐτόν ... κυκλόςε.] These words are parenthetical. The δὲ in one of the two following clauses, probably in the former, introduces the apodosis. The ἰσόθεος φῶς is Machaon. Dindorf extends the parenthesis to φῶς at the end of

line 212, and understands the word as referring not to Machaon, but to Menelaus. In that case it will of course be the latter δὲ by which the apodosis is introduced.

214 πάλιν ἄγεν ὀξέες δοῖκοι.] The sharp bars were broken back or were bent back, according as we take ἄγεν=ἐδάγησαν from ἀγνυμι, or =ἀγησαν, i.e. ἤγησαν from ἀγω. The former interpretation is supported by the best authorities.

αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,  
αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς  
πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοιντο βοὴν ἀγαθὸν Μενέλαον, 220  
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων  
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δδον,  
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ  
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσαίνοντας  
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραῖδαι·  
τῷ μάλα πόλλ' ἐπέτελλε παρισχήμεν, ὅππότε κέν μιν  
γυῖα λάβη κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν  
καὶ ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,  
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν

“Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς·  
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235  
ἀλλ' οὔπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,  
τῶν ἦτοι αὐτῶν τέρενα χροῖα γύπες ἔδονται·  
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240  
τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν

“Ἀργεῖοι ἰάμβωροι, ἐλεγχείες, οὐ νυ σέβεσθε;  
τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροὶ,  
αἷτ' ἐπεὶ οὖν ἕκαμον πολέος πεδίοιο θέουσαι,

222 οἱ δδ.] i.e. the Greeks.  
κατὰ τεύχε' ἔδυν.] *Put on*, literally  
*put themselves into their armour*.  
Conf. III. 36.

235 ἐπὶ ψευδέσσι...ἀρωγός.] i.e.  
*a false helper*; for the sense of *ἐπὶ*  
here, conf. line 175. Dindorf reads  
*ψευδέσσι*, taking the word from  
*ψευδής*, a liar, and referring it to  
the Trojans, *Zeus will not be an aid*  
*to liars*; but *ψευδής* is a word never

found in Homer.

242 οὐ νυ σέβεσθε:] *Do ye feel*  
*no shame?* i.e. *have ye no regard for*  
*the opinion of others?* *σέβομαι* is here  
used as *αἰδέομαι* or *αἰδομαι* else-  
where. Conf. v. 530, 1. Οὐ with a  
question = *nonne* expects the answer  
Yes; *μή* = *num* expects the answer  
No.

244 πεδίοιο θέουσαι.] Conf. II.  
785 and 801.

ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245  
ὥς ὑμεῖς ἕστητε τεθηπότες οὐδὲ μάχεσθε.

ἣ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες  
εἰρύατ' εὐπρυμνοὶ, πολίης ἐπὶ θινὶ θαλάσσης,  
ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων·"

"Ὡς ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν 250  
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσαντο·  
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἰκελὸς ἀλκήν,  
Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.  
τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255  
αὐτίκα δ' Ἰδομενῆα προσήδα μείλιχόισιν

"Ἰδομενεῦ, περὶ μὲν σε τῶ Δαναῶν ταχυπῶλων  
ἡμὲν ἐνὶ πτολέμῳ ἦδ' ἀλλοίῳ ἐπὶ ἔργῳ  
ἦδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἰθόπα οἶνον  
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260

εἵπερ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοὶ  
δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ  
ἕστηχ', ὥσπερ ἐμοί, πῖεῖν, ὅτε θυμὸς ἀνώγει.  
ἀλλ' ὄρσει πόλεμόνδ', οἷος πάρος εὐχέαι εἶναι."

Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ἦδα 265

"Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος  
ἕσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·  
ἀλλ' ἄλλους ὤτρυνε κερηκομόωντας Ἀχαιοὺς,  
ὄφρα τάχιστα μαχάμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχεναν  
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδέ' ὀπίσσω 270  
ἕσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο."

"Ὡς ἔφατ', Ἀτρεΐδης δὲ παρῳήχετο γηθόσυνος κῆρ.  
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν  
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.  
ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275  
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰώης·

259 et seq.] Conf. XII. 310—320,  
for further illustration of the honour  
shewn at banquets to noble chiefs.

262 δαιτρὸν.] From δαίω to di-

vide=*a fixed, set portion, or allowance.*

266 ἐρίηρος.] Conf. III. 47.

270 τοῖσιν.] *Dativus incommodi.*

τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἥντε πίσσα  
 φαίνεται' ἰὼν κατὰ πόντον, ἅγει δέ τε λαίλαπα πολλήν,  
 ῥήγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·  
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280  
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες  
 κυάνας, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα  
 "Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285  
 σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὔτι κελεύω·  
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἱφί μάχεσθαι.  
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος, 290  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."  
 ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δέ μετ' ἄλλους·  
 ἔνθ' ὕγε Νέστορ' ἔτετμε, λυγρὸν Πυλίων ἀγορητὴν,  
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,  
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295  
 Αἰμονά τε κρείοντα Βλαντά τε, ποιμένα λαῶν.  
 ἵππῃσας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,  
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
 ἔρκος ἔμην πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσειν,  
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300  
 ἵππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει

277 μελάντερον ἥντε πίσσα.] *Blacker than pitch.* ἥντε is said by Buttman to be here=ἦ. It occurs however no where else in such a sense, except indeed in passages exactly resembling the present, as *Od.* xvi. 216, and admitting therefore of the same explanation as has been offered for this, viz. that the comparative stands here in a positive sense, (conf. II. 81) as we know it frequently does, and that ἥντε consequently bears its proper meaning as. The weight of modern authority is in favour of Buttman's interpre-

tation. The other is given by the Scholiast.

282 σάκεσιν τε καὶ ἔγχεσι.] This dative may be explained as either *of the instrument*, or as modal, *of the accessories* of the notion expressed by the participle.

286. This line is variously punctuated. As it stands, *ὀτρυνέμεν* means *to urge you on*. If the parenthesis closes after *ἔοικε*, *ὀτρυνέμεν* must then mean, I do not in any way bid you *urge on our troops*.

290 ἡμύσειε.] *Would bow down*, i. e. *fall*.

σφοδὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

“Μηδέ τις ἵπποσύνη τε καὶ ἡγορέφῃ πεποιθὺς

οἶος πρόσθ’ ἄλλων μεμάτω Τρώεσσι μάχεσθαι,

μηδ’ ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.

ὃς δέ κ’ ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ’ ἄρμαθ’ ἵκηται,

ἔγχει ὀρεξάσθω, ἐπειὴ πολὺ φέρτερον οὕτως.

ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε’ ἐπόρθεον,

τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

“Ὡς ὁ γέρον ᾧτρυνε πάλαι πολέμων εὖ εἰδώς.

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ γέρον, εἴθ’, ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,

ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.

ἀλλὰ σε γῆρας τέρει ὁμοῖον· ὥς ὀφελὲν τις

ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότα Νέστωρ

“Ἀτρεΐδη, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς

ὥς ἔμεν ὥς ὅτε δῖον Ἐρενθαλίωνα κατέκταν.

ἀλλ’ οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·

εἰ τότε κούρος ἔα, νῦν αὐτέ με γῆρας ὀπάξει.

ἀλλὰ καὶ ὥς ἱππεύσι μετέσσομαι ἢδὲ κελεύσω

βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.

αἰχμὰς δ’ αἰχμάσσουσι νεώτεροι, οἵ περ ἐμείο

ὀπλότεροι γεγάασι πεποῖθασίν τε βίηφιν.”

“Ὡς ἔφατ’, Ἀτρεΐδης δὲ παρώχeto γηθόσυνος κῆρ.

εὖρ υἱὸν Πετewώ Μενεσθῆα πλήξῃππον

302 δμΩφ.] *In or amid the crowd,*  
dative of place.

303. The speech of Nestor is now reported in direct, instead of the oblique narrative in which it commenced. For a parallel, vide Hanno's speech. Livy, XXI. 10.

306, 307. These lines have been very variously interpreted, and their meaning is by no means clear. One meaning given is *Whoever comes up with an enemy's chariot from his own chariot*, (i.e. at such close

*quarters that he can reach it, hand to hand, without leaving his chariot) let him reach forth with his spear. Another is If any one leaves his own chariot and comes to the chariot of another, let that other reach forth at him with his spear. Several others have been given, but it is needless to enumerate them.*

315 ὁμοῖον.] *That comes alike to all.* The same word occurs in a different sense at 444.



ἑσταότ' ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·  
 αὐτὰρ ὁ πηλὸν ἐστήκει πολὺμητις Ὀδυσσεύς,  
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330  
 ἕστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον συνυρινόμεναι κίνυντο φάλαγγες  
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες  
 ἕστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335  
 τοὺς δὲ ἰδὼν νείκεσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα

“ὦ νιὲ Πετewώ, διστρεφέος βασιλῆος,  
 καὶ σὺ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,  
 τίπτε καταπτύσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340  
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας  
 ἐστάμεν ἡδὲ μάχης καυστέλης ἀντιβολῆσαι.  
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,  
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345  
 οἴνου πινέμεναι μελιπδέος, ὅφρ' ἐθέλητον·  
 νῦν δὲ φίλως χ' ὀρώπτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμῶν προπάραιθε μαχοῖατο νηλεὶ χαλκῷ.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολὺμητις Ὀδυσσεύς  
 “Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350  
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότε' Ἀχαιοὶ  
 Τρῳσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὄζυν Ἀρηα,  
 ὄψφαι, ἣν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,

328 μῆστωρες αὐτῆς.] *Knowing how to raise the battle shout, μῆστωρ* (from μῆδομαι, properly a counsellor) is used here as it is at v. 272, μῆστωρε φόβοιο, *able to rouse terror*, (conf. II. 767). It occurs elsewhere in its proper original sense, VII. 366, XVII. 339, &c.

332 νέον.] *Adv. lately, as at I. 391.*

334 πύργος.] Here=*a body of men closely drawn up, a column.*

339 κεκασμένη.] *Excelling in.* It is frequently used with an accusa-

tive of the person excelled, 530, &c.

343. *For ye are the first summoned by me to a banquet, literally are the first who hear from me (ἐμεῖο=ἐμοῖ) about a banquet.*

350 ἕρκος ὀδόντων.] *Either the lips, or, better, the bulwark formed by the teeth, i.e. the teeth themselves.* There are here two accusatives after φύγεν, the second defining and rendering more precise the notion already expressed by the first. Conf. II. 451, 452, and IV. 526.

Τηλεμάχοιο φίλον πατέρα προμάχοισι μνέγτα  
Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάξεις.”

355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,  
ὡς γινῶ χωμένοιο· πάλιν δ' ὕγε λάξετο μῦθον

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,

οὔτε σε νεικέω περιώσιον οὔτε κελύω·

οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν

360

ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅτ' ἐγὼ περ.

ἀλλ' ἴθι—ταῦτα δ' ὕπισθεν ἀρεσσόμεθ'—εἴ τι κακὸν νῦν  
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

Ἄς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.

εὔρε δὲ Τυδεὸς υἱὸν, ὑπέρθυμον Διομήδεα,

365

ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανηῖος υἱός.

καὶ τὸν μὲν νεῖκεσεν ἰδὼν κρείων Ἀγαμέμνων,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ μοι, Τυδεὸς υἱὲ δαΐφρονος ἵπποδάμοιο,

370

τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;

οὐ μὲν Τυδεΐ γ' ᾧδε φίλον πτωσκαζέμεν ἦεν,

ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι,

ὡς φάσαν οἳ μιν ἴδοντο πονεῦμενον· οὐ γὰρ ἔγωγε

ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι

375

ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας

ξεῖνος ἅμ' ἀντιθέφ Πολυνεϊκεῖ, λαὸν ἀγείρων,

οἳ ῥα τότε ἑστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·

355 ἀνεμώλια.] From ἀνεμος *wind*; but the word is never used except metaphorically, as here, *words of wind*, i. e. *vain words*. So Shakespeare, *Julius Caesar*, Act IV. Scene 3. There is no terror Cassius in your threats—they pass by me as the idle wind which I respect not.

357 πάλιν δ' ὕγε λάξετο μῦθον.] *And he took back what he had said*, i. e. *retracted it*. Others explain it to mean *He again took up his speech*, i. e. *again spoke*; but πάλιν in Homer is an adverb of place far more frequently than of time, vid. XIII. 3,

XX. 439.

359 περιώσιον.] Doric or Æolic form of περιούσιον, here=*ἐκ περιούσιας excessively*.

362 ἀρεσσόμεθα.] *We will arrange, make up*. Fut. mid. of ἀρέσκω.

371 πολέμοιο γεφύρας.] *The bridges of war*, i. e. the interval between the two armies. Others understand it of the spaces between the bodies of troops in the same army.

376 ἄτερ πολέμου.] = *without a warlike force*.

- καὶ ῥα μάλα λίσσονται δόμεν κλειτούς ἐπικούρους.  
οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380  
ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
οἱ δ' ἐπεὶ οὖν ὤχοντ' ἡδὲ πρὸ ὁδοῦ ἐγένοντο,  
Ἄσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,  
ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.  
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385  
δαινυμένους κατὰ δῶμα βίης Ἑτεοκλήϊης.  
ἔνθ' οὐδὲ, ξεινός περ ἐὼν, ἱππηλάτα Τυδεὺς  
τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείουσιν,  
ἀλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
ῥηϊδίως· τοίη οἱ ἐπίροθος ἦεν Ἀθήνη. 390  
οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,  
ἄψ' ἄρ' ἀνερχομένῃ πυκινὸν λόχον εἰσαν ἄγοντες,  
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,  
Μαίων Αἰμουλίδης, ἐπιέκελος ἀθανάτοισιν,  
νῆς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395  
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφήκεν·  
πάντας ἔπεφν', ἕνα δ' οἶον ἔει οἰκόνδε νέεσθαι·  
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
τοῖος ἦν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
γείνατο εἰς χέρηρα μάχῃ, ἀγορῇ δέ τ' ἀμείνω." 400  
Ὡς φάτο, τὸν δ' οὔτι προσέφη κρατερός Διομήδης,  
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.  
τὸν δ' υἱὸς Καπαῆος ἀμείψατο κυδαλμιοῖο  
"Ἀτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπεῖν.  
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405  
ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἐπαπύλοιο,  
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεύχος Ἄρειον,

384 ἀγγελίην ἐπὶ Τυδῇ στείλαν.] Sent Tydeus on an embassy. The accusative ἀγγελίην is used with ἐπιστέλλω, the genitive (most commonly) with ἔρχομαι, III. 206 (quod vid.), a change of construction which favoured an old theory that the word in both passages was a masc. subs.

ἀγγελίης, a messenger.

399 τὸν υἱόν.] This son.

404 σάφα.] Here=truly. Conf. Thucydides, I. 22, ὅσοι δὲ βουλευσονται τῶν γενομένων τὸ σαφὲς σκοπεῖν, and Sop. O. 7. 390, τοῦ σὺ μάντις εἰ σαφής; and again at line 1011.

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·  
κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.

τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ." 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

"Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,

ὁτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·

τούτῳ μὲν γὰρ κῦδος ἄμ' ἔφεται, εἴ κεν Ἀχαιοὶ 415

Τρῶας δηῶσιν ἐλωσί τε Ἴλιον ἱρήν,

τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.

ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

"Ἡ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·

δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἀνακτος 420

ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

ὣς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κύμα θαλάσσης

ὀρτυτ' ἐπασσύτερον Ζεφύρον ὕπο κινήσαντος·

πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα

χέροσφ ῥηγνύμενον μεγάλη βρέμει, ἀμφὶ δέ τ' ἄκρας 425

κυρτὸν ἐν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·

ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες

νωλεμέως πόλεμόνδε. κέλενε δὲ οἷσιν ἕκαστος

ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης

τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν— 430

συνῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν

τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

Τρῶες δ', ὥστ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,

409 κείνοι.] *They*, i. e. our fathers.  
For the first expedition against  
Thebes was undertaken in spite of  
evil omens, and ended disastrously.

410 τῷ.] *Wherefore*, dative of the  
*instrument* whereby a judgment is  
formed.

412 σιωπῇ.] Dative of the *mode*  
or *manner* of the action. Conf.  
III. 2.

420 ἔβραχε.] *Rattled*, onomatop.  
vide XII. 396.

424 κορύσσεται.] *Rises to a head*,  
*swells*.

426 κυρτὸν ἐν κορυφούται.]  
*Rises high literally with a convex*  
*surface*, said probably of the wave,  
not breaking, but swelling up about  
the projecting rocks.

433 πολυπάμονος ἀνδρὸς.] *Of a*  
*very wealthy man*, from πολλός, and  
πάσμαι πέπμαι = κέκτημαι. This  
adjective occurs nowhere else.

ἀζηχῆς μεμακνῦσαι, ἀκούουσai ὅπα ἄρυνῶν, 435  
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει  
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,  
 ἀλλὰ γλῶσσ' ἐμέμκτο, πολὺκλήτοι δ' ἔσαν ἄνδρες.  
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη  
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα, 440  
 Ἄρεος ἀνδροφόνου κασινγήτη ἐτάρη τε,  
 ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.  
 ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσσω  
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στῆνον ἀνδρῶν. 445  
 Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἴκοντο,  
 σὺν ῥ' ἔβαλον ῥινοῖς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἡμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες  
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης  
 τῶν δὲ τε τήλοσε δούπον ἐν οὖρεσιν ἔκλυε ποιμήν 455  
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."  
 Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν  
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἰσω 460  
 αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,  
 ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφῆνωρ

437 ὁμός= ὁμοιοί.

438 πολὺκλήτοι.] *Summoned from many parts.*444 ὁμοῖον.] *Mutual strife, or strife in which both sides exert themselves equally to the uttermost.*453 μισγάγκειαν.] (*μισγῶ, ἄγκος*), *a place where several mountain glens**or valleys meet. Only found in this passage.*459 φάλον.] *Vid. III. 362.*462 ὥς ὅτε πύργος.] *Subandi ἤριπε. Conf. XIII. 389, where, in an otherwise similar passage, the second ἤριπε is expressed.*

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων  
 ἔλκε δ' ὑπέκ βελέων, λεληγμένους ὄφρα τάχιστα 465  
 τεύχεα συλήσειε μύνηνθα δέ οἱ γένεθ' ὀρμή.  
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγαθύμος Ἀγήνωρ,  
 πλευρὰ, τὰ οἱ κύφαντι παρ' ἀσπίδος ἐξεφαάνθη,  
 οὔτησε ξυστῶ χαλκῆρεϊ, λύσε δὲ γυῖα.  
 ὥς τὸν μὲν λίπε θυμὸς, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκῳ ὥς  
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδυσπάλειεν.  
 Ἔνθ' ἔβαλ' Ἀνθεμίωνος νῖδον Τελαμώνιος Αἴας,  
 ἦϊθεον θαλερὸν, Σιμοείσιον, ὃν ποτε μήτηρ  
 Ἰδῆθεν κατιώυσα παρ' ὄχθησιν Σιμῶντος 475  
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·  
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν  
 θρέπτρα φίλοις ἀπέδωκε, μινυθαῖδιος δέ οἱ αἰὼν  
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.  
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζόν 480  
 δεξιὴν· ἀντικρὺ δὲ δι' ὤμου χάλκῳ ἐγχος  
 ἦλθεν. ὁ δ' ἐν κονίῃσι χαμᾶι πέσεν, αἰγίφρος ὥς,  
 ἧ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη  
 λείη, ἀτάρ τε οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν  
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ 485  
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·  
 ἧ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας.  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξευάρηεν  
 Αἴας διογενής. τοῦ δ' Ἀντιφὸς αἰολοθώρηξ

465 λεληγμένους.] *With eager haste.*  
 This participle is the only form of the verb used by Homer. It is probably not only a kindred word to λυλαίωμαι, but is itself a tense of the more simple form of that verb λιλᾶω, of which the perf. part. would be λεληγμένος. The λ is then omitted to soften the pronunciation, and by a process similar to that which occurs in the case of ἐκπαγλός written for ἐκπαγλός, from ἐκπαγλῆναι, or πύελος for πλύελος from

πλύνω.

469 ξυστῶ.] From ξύω, a smooth spear-shaft.

478 θρέπτρα.] A return for his nurture, i. e. the ordinary offices and duties of a child to its parents.

483 ἐν εἰαμενῇ ἔλεος μεγάλοιο.] In the meadow-ground of a spacious marsh. Buttmann derives εἰαμενῇ from the same root as the adjective ἡϊώεις, which he translates meadowy or grassy, vid. v. 36.

Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρὶ . 490  
 τοῦ μὲν ἄμωρθ', ὁ δὲ Λεύκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,  
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·  
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθόπι χαλκῷ, 495  
 στήν δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ  
 ἀμφὶ δὲ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὺς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,  
 ἀλλ' υἷον. Πριάμοιο νόθον βάλε Δημοκόωντα,  
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἱππων ὠκειάων. 500  
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ  
 κόρσῃν· ἡ δ' ἐτέριοιο διὰ κροτάφιοι πέρσῃν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.  
 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χάρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505  
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,  
 ἵθυσαν δὲ πολὺν προτέρω. νεμέσῃσιν δ' Ἀπόλλων  
 Περγάμου ἐκ κατιδῶν, Τρώεσσι δὲ κέκλετ' αὔσας  
 “Ὅρνυσθ', ἱππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης·  
 Ἀργεῖοις, ἐπεὶ οὐ σφί λίθος χρᾶς οὐδὲ σιδήρος, 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.  
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠὲ κόμοιο,  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμολγέα πέσσει.”  
 “Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
 ὥρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515  
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.  
 “Εὐθ' Ἀμαρυγκελῆν Διώρεα μοῖρ' ἐπέδησεν.  
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριβέντι

497 κεκάδοντο.] Reduplicated 2nd aorist for ἐκάδοντο from κάδωμαι.

507 ἵθυσαν δὲ πολὺν προτέρω.] And they dashed straight onward far in the advance.

513 χόλον θυμολγέα πέσσει.] He broods over his soul-vexing wrath.

Conf. II. 237, and IX. 561.

515 Τριτογένεια.] According to some, *born at Trilonis*, a river or lake of Libya; to others, *born from the head*, *τρίτων* being an uncertain Æolian or Cretan word = *head*. Others take *τρίτος* as the base, and interpret it, *born on the third day*.

κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520  
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς  
 ἄχρῃς ἀπηλοίησεν· ὃ δ' ἦπτιος ἐν κονίῃσιν  
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
 θυμὸν ἀποπνείων. ὃ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,  
 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ  
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.  
 ἀγχιμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος  
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὄξυ, 530  
 τῷ ὕγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
 τεύχεα δ' αὖκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι  
 Θρήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἳ ἐ, μέγαν περ εἴντα καὶ ἰφθιμον καὶ ἀγανὸν,  
 ᾧσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίσθη. 535  
 ὡς τῶγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθη,  
 ἦτοι ὃ μὲν Θρηκῶν, ὃ δ' Ἐπειῶν χαλκοχιτώνων,  
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,  
 ὅστις ἔτ' ἀβλήτος καὶ ἀνούτατος ὀξεί χαλκῷ 540  
 δινεύοι κατὰ μέσσον, ἄγοι δὲ ἐ Παλλὰς Ἀθήνη

519 κνήμην δεξιτερήν.] An accusative of the part affected, added to define more accurately the fact given above. This is common after active (δσσε, 526) and neuter verbs (*Od.* I. 208) as well as after passives.

521 λᾶας ἀναιδῆς.] This adjective applies properly to one who goes straight on his own way, caring nothing for the moral restraint imposed by the opinion of others. Here it seems to refer to the brutal violence of the stone. It occurs in the *Odyssey* as an epithet of the stone of Sisyphus, the stone unrestrained by external influence, the unmanagable, brutal stone. *Od.* XI. 597.

522 ἄχρῃς ἀπηλοίησεν.] Utterly crushed, ἄχρῃς = ἀκρον. ἀπαλῶω, properly to thresh out.

531 ἐκ δ' αἶνυτο.] And he took away. The simple verb occurs at I. 159 in the sense of *gaining*, or, *seeking to gain*.

533 ἀκρόκομοι.] Either because their hair was tied up in a knot at the top of their heads, or because they shaved all but the crown of the head.

535 ὃ δὲ χασσάμενος πελεμίσθη.] And he retreated and was forcibly driven back.

540 ἀβλήτος.] Unstruck by spear or arrow. ἀνούτατος, unwounded by the sword.



χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·  
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ  
πρηνέες ἐν κανίῃσι παρ' ἀλλήλοισι τέταντο.

541 ἀγοὶ δὲ ἰ.] These words do not follow regularly from what has gone before. The construction is as if the previous sentence had com-

menced, not with *δοσις ἐτι*—*διεύοι*, but with the equivalent, *εἰ τις ἐτι—διεύοι*.

542 ἐρωήν.] Vid. note on I. 303.

ΙΛΙΑΔΟΣ Ε.

## SUMMARY.

The fifth book contains chiefly the exploits of Diomed, who is urged on by Athène against the Trojans. Arès is withdrawn from the battle by the persuasion of the same Goddess (1—94). Diomed is wounded by Pandarus with an arrow, but is excited thereby to new fury (95—165). Pandarus and Æneas advance together against him. Pandarus is killed (166—196). Æneas, protecting his friend's body, is wounded with a stone (197—310). Aphroditè snatches away her son Æneas, but is wounded on the hand by Diomed (311—351). She flies shrieking from the battle-field, and is borne to Olympus in Arès' chariot (352—430). Apollo protects Æneas, whom Aphroditè had flung down in her flight, and calls Arès back to the battle (431—460). Arès and Æneas who had been healed by divine aid, restore the battle, and the Greeks are driven slowly back (461—710). Herè and Athène come to the aid of the Greeks (711—779). Athène and Diomed go together against Arès. Arès is wounded by Diomed (780—863), and flies to Olympus, where he is healed; Athène and Herè, having effected their purpose, also retire (864—909).

# ΤΗΣ ΙΛΙΑΔΟΣ

## ΡΑΨΩΙΔΙΑ Ε.

Ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη  
 δῶκε μένος καὶ θάρσος, ἧ' ἐκδηλος μετὰ πᾶσιν  
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.  
 δαίε' οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,  
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα 5  
 λαμπρὸν παμφαίνῃσι λελουμένος Ὀκεανοῖο.  
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,  
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.  
 Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,  
 ἱρεὺς Ἥφαίστοιο· δύω δέ οἱ νιῆες ἦστην, 10  
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.  
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·  
 τῷ μὲν ἀφ' ἵππου, ὃ δ' ἀπὸ χθονὸς ὥρνυτο πεζός.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15  
 Τυδείδῃ δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκὴ  
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὥρνυτο χαλκῷ  
 Τυδείδῃ· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρὸς

4 δαΐε.] Active. *She kindled*.  
 This verb is never used intransitively.

ἀκάματον πῦρ.] *An unwearied*  
 (i. e. *constantly burning*) flame.

5 ἀστέρ' ὀπωρινῷ ἐναλίγκιον.]  
*Like to the summer star*, i. e. to Si-  
 rius, whose rising is the sign of the  
 commencement of the ὀπώρα, or  
 latter part of our summer. The  
 Greek year was divided into seven  
 seasons, so that we cannot fix a pro-  
 per name to each. ὀπώρα is, pre-  
 cisely, the time between the rising

of Sirius, the ἀστήρ ὀπωρινός, and of  
 Arcturus.

6 λαμπρὸν.] Adv. *brightly*.  
 λελουμένος Ὀκεανοῖο.] This must  
 be explained as a genitive of the  
 place in which the action occurs, as  
 at II. 785, conf. also VI. 507, 508.

9 ἀφνειός.] *Rich*. The root of  
 this word is the same as that of  
 ἀφενός or ἀφνος. Vid. I. 171.

12 ἀποκρινθέντε.] *Separated from*  
 the rest of the Trojan army.

ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.  
 Ἰδαίος δ' ἀπύρουσε λιπῶν περικαλλέα δίφρον, 20  
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ καταμένοιο·  
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
 ἀλλ' Ἕφαιστος ἔρυτο, σώωσε δὲ νυκτὶ καλὴν φας,  
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.  
 ἵππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱὸς 25  
 δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.  
 Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον νῆε Δάρητος  
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ἔχθεσφιν,  
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη  
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἀρηα 30  
 “Ἄρες Ἀρες βροτολοιογέ, μαιφόνε, τειχεσιπλήτα,  
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς  
 μάρασθ', ὑπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξη,  
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;”  
 “Ὡς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἀρηα. 35  
 τὸν μὲν ἔπειτα καθείσεν ἐπ' ἥϊεντι Σκαμάνδρῳ,  
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος  
 ἡγεμόνων. πρῶτος δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων

19 ἀφ' ἵππων.] As frequently elsewhere, *from his chariot*.

21 περιβῆναι.] *To defend*. Like ἀμφιβάλειν, I. 37. Conf. particularly XVII. 4—8.

23 ἔρυτο.] *Saved him*, or perhaps literally *dragged him off*. This is an instance of the easy transition from the original sense of ἐρύομαι to its acquired sense *to defend or save*. Conf. note on I. 216.

24 ἀκαχήμενος.] *Broken-hearted*. Part. perf. pass. from ἀχω.

29 ὀρίνθη.] *Was troubled*. 1st aorist pass. from ὀρίνω.

31 τειχεσιπλήτα.] i. e. τοῖς τοξεῖσι προσπελάζων, here = *stormer of fortresses*.

36 ἐπ' ἥϊεντι Σκαμάνδρῳ.] Probably, *by the meadow or grassy Scamander*. This adjective has been explained as connected with the

noun ἥϊον, a bank, and interpreted either *with beautiful banks*, or *with high banks*. ἥϊον however is never used but of the sea-shore, and most generally of a sloping shore, upon which e. g. ships were drawn up. Another interpretation is *violet-covered, flowery*, from ἴω, a violet, which Buttman thinks was a corruption of the real meaning *meadowy*, made because the commentators could find no word from which ἥϊος in its proper and traditional sense, could be derived. He conjectures accordingly, in agreement with the analogy of other adjectives in οῖος, an old substantive HION, or OZ or A, meaning, it may be presumed, *a meadow or pasture-land*, and thinks further that the word is connected etymologically with ελαμνῆ. Conf. IV. 483.

37 ἐκλιναν.] *Turned to flight*.

ἀρχὸν Ἀλιζώνων, Ὀδίου μέγαν, ἔκβαλε δίφρου·  
 πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν 40  
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.

δοῦπήσεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν

Βώρου, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλούθει.

τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45

νύξ' ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὄμων

ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλουν θεράποντες·

υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης,

Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὀξύοντι, 50

ἐσθλὸν θηρηγῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ

βάλλειν ἄγρια πάντα, τάτε τρέφει οὖρεσιν ὕλη.

ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,

οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·

ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος, 55

πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὐτᾶσε δουρὶ

ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.

ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν

Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60

τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·

ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἑτάσας

ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο

οἱ τ' αὐτῷ, ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ἦδη.

τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65

49 αἴμονα θήρης.] *Skilful in the chase.* The word occurs only here, and its derivation is uncertain. Some understand it *quasi δαίμων, δαήμων, knowing.* Others derive it from *ἀίσω*, and interpret it *eager after.* Others connecting it with the noun *αἷμα, blood*, give as its meaning *full of blood*, i. e. *of spirit for the chase.*

60 δῆ...ἐπίστατο.] i. e. not Harmonides, but Pherclus. Vide 64, which seems to refer to the present

narrative.

61 ἐφίλατο.] Epic aorist of *φίλέω*. The antepenultimate it will be observed is long, contrary to the quantity of the word from which it comes. We find the imperative, with the same quantity 117, and *φίλε*, sometimes written *φίλε*, at iv. 115 and v. 359. But these are by no means solitary instances of the looseness of the Homeric prosody. Vide e. g. l. 31.

βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸς  
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.  
γνῖξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,  
ὅς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶ, 70  
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.  
τὸν μὲν Φυλκείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν  
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρὶ  
ἀντικρὺ δ' ἂν ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός.  
ἤριπτε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμωνίδης Ἵψήνορα διόν,  
υἱὸν ὑπερθύμου Δολοπλίονος, ὅς ῥα Σκαμάνδρου  
ἄρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ,  
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80  
φασγάνῃ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρείαν.  
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε  
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμνῃν·  
Τυδείδην δ' οὐκ ἂν γνοῖης ποτέροισι μετείη, 85  
ἥε μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.  
θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἑοικὼς  
χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·  
τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,

70 πύκα.] Here = *carefully*.

73 ἰνίον (from ἰς).] Properly the thick *sineu* at the nape of the neck, and so, as here generally, the back part of the head.

74 ἂν ὀδόντας.] *Up through his teeth*, like ἀνά τ' ὄντρα καὶ πέτρας, Soph. O. T. 477.

83 πορφύρεος θάνατος.] *Dark death*, like κῆρες μέλανος θανάτου, II. 834. The adjective is probably connected with πορφύρω, and used originally of the dark troubled sea, XIV. 16. Later the word came to mean the purple dye of the murex; and is used = *bright, beautiful*, and

not in the Homeric sense of *dark, gloomy*.

88 ἐκέδασσε γεφύρας.] *Bursts through its dams*. ἐκέδασσε aorist from κεδάω, a poetical form of σκεδάωμι. It is used only in the 1st aorist active and passive. The aorist is here frequentative. Conf. VI. 161.

89 ἐεργμέναι.] *Strongly constructed*. Otherwise explained as = themselves now *surrounded* (by water). Ἐργω (Homeric ἐέργω, Aitidè ἐργω or ἐργω) is properly to *confine, hem in, or close*. The above sense *strongly constructed* may be derived from this; just as, with the

οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων,  
 ἐλθόντ' ἔξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.  
 ὥς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες  
 Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ εἶοντες.

90

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς  
 θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,  
 αἰψ' ἐπὶ Τυδείδῃ ἐπιταίνετο καμπύλα τόξα,  
 καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,  
 θώρηκος γυῖalon· διὰ δ' ἔπτατο πικρὸς οἶστος,  
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.  
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός

95

100

“Ὅρνυθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·  
 βέβληται γὰρ ἀριστος Ἀχαιῶν, οὐδέ ἔφημι  
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με  
 ὄρσεν ἀναξ, Διὸς υἱός, ἀπορνύμενον Λυκίηθεν.”

105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,  
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν

adj. *πυκνός*, the original sense is *close* or *compact*; the derived sense, *strong* or *well put together*. Mr Paley suggests, not improbably, that the root of the participle may be the same as that of *ἔρδω*, *ἔρργα*, *ἔργον* &c. The word will then mean, properly, *made*; and hence *well* or *strongly made*; just as the participle *τετυγμένος*, from its original sense *built*, comes to mean, emphatically, *well* or *beautifully built*. It scarcely need be added that the two explanations must be kept quite distinct.

91 *ἐπιβρίση*.] *Falls heavily*, from *ἐπιβρίθω*. Used elsewhere metaphorically VII. 343.

94 *μίμνον*.] The nominative to this word is *Τρῶες*, supplied from the preceding clause, not *φάλαγγες*, as the *ἑόντες* following shews.

95 *Λυκάονος ἀγλαὸς υἱός*.] i. e. Pandarus. Vid. 168.

99 *θώρηκος γυῖalon*.] *The plate or joint of his cuirass*. The *θώρηξ* was made up of two *γυῖα*, one of

which covered the back, the other the breast.

100 *ἀντικρὺ διέσχε*.] *And it passed right through*, or perhaps *and it stuck out right through*, a frequent sense of *ἔχω*, by which we avoid, too, a mere repetition of the words immediately preceding. Conf. XIII. 520, and X. 264.

101. *τῷ δ' ἐπὶ μακρὸν αὔσε*.] *And over him loudly shouted* the illustrious son of Lycaon. *Τῷ* has also been translated not *over him* but *at this*, since it is the Trojans who are addressed, and not Diomed; but line 347 is almost conclusive against such a translation. *Ἐπὶ* is probably separated by tmesis from its verb, although the compound *ἐπαυτεῖν* is not found. Conf. xv. 321. Another reading is *τῷ δ' ἐπι*, but the only reason for it is the insufficient one of the difficulty of joining *ἐπὶ* with any other word in the sentence. The dative, as it stands in the text, is a *dativus incommodi*.



ἔσται, καὶ Σθένελον προσέφη, Καπανηΐον υἱόν

“Ὅρσο, πέπον Καπανηιάδῃ, καταβήσσο διόφρου,  
ὄφρα μοι ἔξ ὁμοιο ἐρύσσης πικρὸν δίστον.”

110

“Ὡς ἄρ’ ἔφη, Σθένελος δὲ καθ’ ἵππων ἄλτο χαμάζε,  
παρ δὲ στάς βέλος ὠκὺ διαμπερές ἐξέρυσ’ ὤμου  
αἷμα δ’ ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

δὴ τότε ἔπειτ’ ἤρᾱτο βοήν ἀγαθὸς Διομήδης

“Κλύθι μιν, αἰγιόχοιο Διὸς τέκος, Ἀτρυώνη,  
εἵποτέ μοι καὶ πατρί φίλα φρονέουσα παρέσσης

115

δητῶ ἐν πολέμῳ, νῦν αὖτ’ ἐμὲ φίλαι, Ἀθήνη·  
δὸς δέ τέ μ’ ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,  
ὅς μ’ ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μὲ φησιν  
δηρὸν ἔτ’ ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

120

“Ὡς ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε Παλλὰς Ἀθήνη,  
γνῖα δ’ ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν·  
ἀγχού δ’ ἵσταμένη ἔπεα πτερόεντα προσηύδα

“Θαρσύν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·  
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα

125

ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵππότης Τυδεΐς·  
ἀχλὺν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,  
ὄφρ’ εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ’ ἵκηται,  
μήτι σύγ’ ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι

130

τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη  
ἔλθῃς ἐς πόλεμον, τήνγ’ οὐτάμεν ὀξεί χαλκῷ.”

Ἥ μὲν ἄρ’ ὥς εἰποῦς ἀπέβη γλαυκῶπις Ἀθήνη,  
Τυδείδης δ’ ἐξαυτὶς ἰὼν προμάχοισιν ἐμύχθη·

113 ἀνηκόντιζε.] *Shot or spirited up.*

διὰ στρεπτοῖο χιτῶνος.] *Through his covering of twisted mail.* Others understand στρεπτός as referring to the hooks or thongs by which the two folds of the breast-plate were linked or twisted together.

116 μοι καὶ πατρί.] = καὶ ἐμῷ πατρί. Conf. IV. 219.

118 καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν.] *And that he may meet the force of my spear, or come within a cast of*

*my spear.*

119 ἔβαλε φθάμενος.] *Hath first struck me.* Sometimes a finite tense of φθάνω is used, and the other verb stands in the participle. ἐφθῇ βαλὼν would have been equally correct. Conf. x. 368.

124 μάχεσθαι.] Here, and throughout Athenē's speech, the infinitive stands = the imperative.

129 παρώμενος.] *Making trial of, i.e. measuring himself with, thee.* Conf. 220, XX. 349.

καί, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135  
 δὴ τότε μιν πρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,  
 ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀτεσσιν  
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·  
 τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,  
 ἀλλὰ κατὰ σταθμούς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140  
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλοισι κέχυνται,  
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·  
 ὥς μεμαῶς Τρώεσσι μύγῃ κρατερὸς Διομήδης.

Ἔνθ' ἔλεν Ἀστυνοοῦν καὶ Ἱπείρονα, ποιμένα λαῶν,  
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρὶ, 145  
 τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμον  
 πλῆξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἥδ' ἀπὸ νώτου.  
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετόχχeto καὶ Πολυεῖδον,  
 υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος,  
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150  
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.  
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαινοπος υἱέ,  
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γῆραϊ λυγρῷ,  
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
 ἔνθ' ὅγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155  
 ἄμφοτέρω, πατέρι δὲ γόνον καὶ κῆδεα λυγρὰ  
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε  
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν δατέοντο.

Ἔνθ' υἱᾶς Πριάμοιο δύο λάβε Δαρδανίδαο,  
 εἷν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160

138. The αὐλή is the *open fold*, or *yard*, opposed to the σταθμός or *stall* into which the shepherd flies for safety.

140 ἀλλὰ κατὰ σταθμούς δύεται.] sc. ὁ ποιμήν.

τὰ δ' ἐρήμα φοβεῖται.] *And fears (to remain in) the unprotected place.* Vide Soph. Phil. 34. Others take ἐρήμα of the flocks (τὰ ποίμνια) and translate it, and they, left deserted (by the shepherd), flee in terror.

141. And they are huddled close

together one upon another. The next line completes the description, but forms no proper part of the simile.

146 κληῖδα.] On the collar-bone.

153 ἀμφω τηλυγέτω.] Vid. III. 175.

156 ἀμφοτέρω.] Acc. dual, *from both of them*. For this double accusative of the thing taken away, and the person from whom it is taken, conf. I. 275.

158 χηρωσταί.] (Fr. χηρῶν). *Distant relations*, who inherited in the absence of any direct issue.

ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ  
 πόρτιος ἢ ἐβόδς, ξύλοχον κατά βοσκομενάων,  
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς  
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα  
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.  
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,  
 στή δὲ πρόσθ' αὐταῖο ἔπος τέ μιν ἀντίον ἦῤα 170

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι  
 καὶ κλέος; ᾧ αὖτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,  
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.  
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,  
 ὅστις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175  
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν  
 εἰ μὴ τις θεὸς ἐστὶ κοτεσσάμενος Τρῶεσσιν,  
 ἱρῶν μνηίσας χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός  
 “ Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 180  
 Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα ἔισκω,  
 ἀσπίδι γυνώσκων αὐλώπιδι τε τρυφαλείῃ,  
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.  
 εἰ δ' ὄγ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,  
 οὐχ ὅγ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185

161 ἄξῃ.] (ἀγνυμι). Breaks, frequentative aorist. Conf. line 88. For an instance of ὥς used with the subjunctive in a comparison vid. XXII. 93.

164 βῆσε.] Brought them down, forced them to descend. The only tenses of βαίνω used, as here, with a causal force, are the future and 1st aorist.

κακῶς.] In evil plight.

175 ὅστις ὅδε κρατέει.] Whatever man this be who is thus mighty, and hath in truth worked much woe to the Trojans.

178 ἱρῶν μνηίσας.] Being angry

for sacrifices which we have neglected. Genitive of the cause of anger. Conf. I. 65.

181 δαΐφρονι.] Here obviously = warlike, as indeed it is throughout the Iliad, except in Bk. XXIV. Vide II. 23, and note.

182 αὐλώπιδι.] Explained by the Scholiast, fitted with a tube (αὐλός), into which the crest was inserted. It is rendered also, pointed, and pierced with holes in the visor. In other words, the meaning is not known.

185 τάδε μαίνεται.] Rages thus, like ἐγὼ τάδε ὑπερμαχοῦμαι. Soph. O. T. 264.

ἔσθηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,  
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.  
 ἦδη γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλον ὦμον  
 δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλοιο·  
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προιάψειν, 190  
 ἔμπης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστι κοθήεις.  
 ἵπποι δ' οὐ παρέασι καὶ ὄρματα, τῶν κ' ἐπιβαῖν  
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δῖφροι  
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι  
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίξυγες ἵπποι 195  
 ἐστάσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.  
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν  
 ἵπποισιν μ' ἐκέλευε καὶ ὄρμασιν ἐμβεβαῶτα  
 ἀρχεῦεν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200  
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—  
 ἵππων φειδόμενος, μή μοι δευοῖατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.  
 ὥς λίπον, αὐτὰρ πεζὺς ἐς Ἴλιον εἰλήλουθα,  
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205  
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,  
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν

187 τούτου.] This must be joined with *ἔτραπεν*. *Hath turned away elsewhere from this man the swift dart that struck him*. Heyne takes τούτου as governed by κιχήμενον, but κιχάνω, in Homer, governs only the accusative.

190 προιάψειν.] Vide I. 3.

194 πρωτοπαγεῖς.] (πρώτως πεπηγότες) *newly put together*. It does not differ in meaning from the word that follows it, unless indeed νεοτευχέες may mean *newly constructed* in their separate parts, πρωτοπαγεῖς, *newly put together*, i. e. whose separate parts have been newly joined so as to form chariots.

πεπλοῖ.] Woven stuffs, *carpets* or *curtains*, thrown over the new chariots to protect them.

197 πολλὰ.] As in I. 35, this word seems to be used in the sense of *earnestly* rather than *many times*, or *much*, so too at line 358.

198 ποιητοῖσιν.] Sometimes translated *well constructed*, but the contrast may have been intended between the house of Lycaon which was *built*, and the earlier habitations of men which were such as nature provided for them, caves, &c. XVI. 235. Ovid, *Fasti*, v. 383. It is reasonable in this case, and in others of the kind which occur frequently, to suppose that if the adverb *well* had been meant it would have been expressed, the more so as a good sense can be found for the word in its ordinary use.

203 εἰλομένων.] Vid. I. 409.

ἀτρεκές αἰμ' ἔσσευα βαλὼν, ἤγειρα δὲ μᾶλλον.  
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
 ἡματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210  
 ἡγεύμην Τρώεσσι, φέρων χάριν Ἑκτορι δῖῳ.  
 εἰ δέ κε νοστήσω καὶ ἐσόνφομαι ὀφθαλμοῖσιν  
 πατρίδ' ἐμὴν Ἀλοχόν τε καὶ ὑψερεφές μέγα δῶμα,  
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,  
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215  
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.”

Τὸν δ' αὖτ' Αἰεείας, Τρώων ἀγὼς, ἀντίον ἦδα  
 “Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,  
 πρὶν γ' ἐπὶ νῷ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν  
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220

ἀλλ' ἂν ἐμῶν ὀχέων ἐπιβήσῃ, ὄφρα ἴδῃαι  
 οἶοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι·  
 τῷ καὶ νῶϊ πόλινδε σαώσῃτον, εἴπερ ἂν αὐτε  
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225  
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα  
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·  
 ἡὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός  
 “Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῷ ἵππῳ· 230  
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα  
 οἴσῃτον, εἴπερ ἂν αὐτε φεβώμεθα Τυδέος υἱόν.  
 μὴ τῷ μὲν δέισαντε ματήσῃτον, οὐδ' ἐθέλητον

208. *I drew real blood when I struck them.*

216 ἀνεμῶλια.] *Vain, useless.* Conf. III. 355.

219 ἐπὶ νῷ τῷδ' ἀνδρὶ... ἐλθόντε.] i. e. νῷ ἐτελθόντε τῷδ' ἀνδρὶ.

222 πεδίοιο.] This genitive may depend upon the adverb of place ἔνθα in the next line. Conf. III. 400, or we may join διωκέμεν πεδίοιο, just as we find διέπρησον πεδίοιο, ἐρχονται πεδίοιο, II. 785, &c. &c. Anyhow the genitive will be one of place. The former is probably the correct

construction here.

226 σιγαλόεντα.] (Said to be derived from σιάλος, *fat*.) *Glittering* or *polished*. Others derive it (quasi σιγαλόεντα) from στίξω, and translate it *ornamentally pierced*, κατεστυγμένα πρὸς κάλλος.

231 εἰωθότι.] Probably, *accustomed to drive them*, not, absolutely, *accustomed*, i. e. *to whom they are accustomed*, usual.

233 ματήσῃτον = ματήσῃτον.] Subjunctive, derived from μάτην. I fear lest *they may refuse to stir*.

ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱός 245

αὐτῷ τε κτείνῃ καὶ ἐλάσῃ μώνυχας ἵππους.  
 ἀλλὰ σὶγ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τῷ ἵππῳ,  
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρὶ."

"Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240

τοὺς δὲ ἶδε Σθέnelος, Καππαλήϊος ἀγλαὸς υἱός,  
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα

"Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245

Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·  
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίλλεος  
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.  
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως  
 θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης." 250.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης  
 "Μῆτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·  
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι  
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἐμπεδὸν ἔστιν·  
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255

The construction of the sentence is elliptical, as I. 28. Conf. also I. 141, for the frequent use of short for long vowels in Homer.

245 ἀπὸλεθρον] = ἀμέτρητον. *Immensa, immeasurable.* πέλεθρον or πλεθρον is a square measure of land = 10,000 square feet.

τόξων εὖ εἰδώς.] Verbs of remembering and forgetting are followed by a genitive. Conf. XVI. 356, 357. Sometimes by an accusative, VI. 222.

249 χαζώμεθ' ἐφ' ἵππων.] *Let us mount our chariot and retire.* Diomed was fighting on foot (255).

252 φόβονδ'.] *In the direction of flight, i. e. words which tend or refer to flight.*

253 οὐ γάρ μοι κ.τ.λ.] *For to*

*shrink while I fight (literally to fight shrinking), or to crouch down in terror suits not with the courage I have inherited from my noble ancestors. Or, to shrink from fighting, &c. In the former case μάχεσθαι will be = a noun in the nominative; in the latter it will be in the accusative governed by ἀλυσκάζοντι, and it will be necessary to suppose a change from the participial construction to the infinitive καταπτώσσειν. It is not easy to decide between these two alternatives, but the former seems at least the more simple and natural. Γενναῖος is one who has inherited noble qualities from noble ancestors; Εὐγενής, one who is born of noble ancestors.*

255 αὐτῶς.] *Just as I am.*

- ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη  
 τούτῳ δ' οὐ πάλιν αὐτῖς ἀπολίσσεται ὠκέας ἵπποι  
 ἄμφω ἀφ' ἡμέων, εἰ γ' οὖν ἑτερός γε φύγησιν.  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260  
 ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·  
 Αἰνεΐαο δ' ἐπαΐξαι μεμνημένος ἵππων,  
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.  
 τῆς γάρ τοι γενεῆς, ἥς Τρωῖ περ εὐρύσπα Ζεὺς 265  
 δῶχ' υἱὸς ποιήν Γανυμήδεος, οὐνεκ' ἄριστοι  
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡελίου τε.  
 τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχίσης,  
 λάθρῃ Λαομέδοντος ὑποσχῶν θήλεας ἵππους·  
 τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270  
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃν,  
 τῶ δὲ δύ' Αἰνεΐα δῶκεν, μήστωρι φόβοιο.  
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."  
 "Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 τῶ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275  
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός  
 "Καρτερόθυμε, δαΐφρον, ἄγαυοῦ Τυδέος υἱέ,  
 ἦ μάλα σ' οὐ βέλους ὠκὺ δαμάσασατο, πικρὸς οἰστός·  
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι."  
 "Ἡ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 280  
 καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
 αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.  
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός  
 "Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὀϊω

265 τῆς γάρ τοι γενεῆς, ἥς...δῶκε.]  
 For they are, I tell you, of that stock,  
 which &c.

ἥς is here attracted into the case  
 of its antecedent *γενεῆς*, a construc-  
 tion more common in Attic than in  
 Homeric Greek. *Ποιήν* follows in  
 the accusative,—the case in which  
 the relative would have stood, if it  
 had not been attracted.

εὐρύσπα.] Vid. I. 498.

269 ὑποσχῶν.] *Having put shares*  
*to the stallions*=Latin *submittere*.

271 τοὺς μὲν. τῶ δέ.] These  
 demonstratives must be carefully  
 separated in translation from the *τέσ-*  
*σαρας* and *δύο* which follow them, so  
 that they may not appear as articles.

272 μήστωρι.] There is a read-  
 ing here *μήστωρε*. Conf. II. 767.

δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης  
 "Ἥμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶτ' γ' ὦτα  
 πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἑτερόν γε πεσόντα  
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμοστήν."

Ὡς φάμενος προέηκε· βέλος δ' ἔβηεν Ἀθήνη 290  
 ῥίνα παρ' ὀφθαλμὸν, λευκοὺς δ' ἐπέρησεν ὀδόντας.

τοῦ δ' ἀπὸ μὲν γλώσσαν πυρμνὴν τάμε χαλκὸς ἀτειρής,  
 αἰχμῇ δ' ἐξέσυθη παρὰ νεύατον ἀνθερεῶνα.  
 ἤρπκε δ' ἐξ ὕχων· ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ  
 αἰόλα, παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι 295  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,  
 δεισας μὴ πῶς οἱ ἐρυσάλατο νεκρὸν Ἀχαιοί.  
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθὸς,  
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσθη, 300  
 τὸν κτάμεναι μεμαῶς ὅστις τοῦγ' ἀντίος ἔλθοι,  
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ  
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,  
 οἶοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.  
 τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθα τε μηρὸς 305

289 αἵματος ἄσαι Ἄρηα.] *To satiate* *Ares with blood.* This genitive may be interpreted as *causal*. Conf. II. 415. Or again since *to satiate* nearly = *to fill quite full*, the genitive may be *material*, according to the ordinary construction of a genitive with verbs of filling, and their equivalents. Conf. *ποροῖο*, I. 470.

ταλαύρινον πολεμοστήν.] Either *stout warrior*, or *warrior carrying a shield of bull's hide*, according as we derive it simply from *τλάω*, *ταλαός*, or add to that *ῥυός* as entering into the composition. Some accept the latter definition, and translate the word in the former sense, since a warrior must have been stout, who could carry such a shield without fatigue. That the sense *stout* or *brave* is the proper one appears from

VII. 239. The simple derivation, which most naturally gives the meaning, rests on the authority of Aristarchus.

293 παρὰ νεύατον ἀνθερεῶνα.] *By the bottom of his chin.* *ἀνθερεῶν* is said to be derived from *ἀνθέω*, because it was there that the beard sprouted. *ἀνθέω* is used by Homer in this precise sense, *Od.* XI. 320.

295 αἰόλα.] *Vid.* III. 185.

299 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε.] Like *περιβῆναι* in line 21.

303. Virgil outdoes this passage in what Coleridge has happily called the "material sublime." He gives his hero the strength of twelve men instead of two. *Æn.* XII. 897—901.

305. *With this he struck the hip-bone of Æneas, where the thigh-bone turns in the hip-bone, and men call it the cup.*



ἰσχύῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·  
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥήξε τένοντε·  
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὅγ' ἦρωσ  
 ἔσθη γνύξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ  
 γαίης· ἀμφὶ δέ ὅσσε κελαινὴ νύξ ἐκάλυψεν.

310

Καί νύ κεν εὖθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
 μήτηρ, ἥ μιν ὑπ' Ἀγχίστῃ τέκε βουκολέοντι·  
 ἀμφὶ δ' ἐὼν φίλον υἷον ἐχεύατο πῆχες λευκὰ,  
 πρόσθε δέ οἱ πέπλοιο φαινοῦ πτύγμ' ἐκάλυψεν,  
 ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυπῶλον  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

315

Ἡ μὲν ἐὼν φίλον υἷον ὑπέξέφερεν πολέμοιο·

οὐδ' υἱὸς Καπανήος ἐλήθετο συνθεσιῶν

τάων ὧς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης,

320

ἀλλ' ὅγε τοὺς μὲν εἰὸς ἡρύκακε μώνυχας ἵππους

νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας.

Αἰνείαιο δ' ἐπαΐξας καλλιτρίχας ἵππους

ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.

δῶκε δέ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης

325

τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,

νηυσὶν ἐπιγλαφυρήσιν ἐλαυνέμεν. αὐτὰρ ὅγ' ἦρωσ

ὧν ἵππων ἐπιβάς ἐλαβ' ἡνία σιγαλόεντα,

αἰψα δέ Τυδείδην μέθεπε κρατερώνυχας ἵππους

307 ἄμφω τένοντε.] *Both the ligaments.*

309 ἔσθη.] Here means, of course, simply supported himself so that he was not absolutely prostrate; so too at line 587.

ἐρείσατο...γαίης.] *Supported himself on the ground, leant on the ground.* Genitive of place.

315 πρόσθε δέ οἱ κ.τ.λ.] *And in front of him she spread a fold of her bright robe to cover him.* For this sense of καλύπτειν, = not to cover but to spread as a covering, conf. XVII. 132. Οἱ is here a *dativus commodi*. It is not governed by πρόσθε, which would be followed, if by any case,

by a genitive. But it is here adverbial.

323 Αἰνείαιο.] This genitive depends upon the ἵππους at the close of the line. It is not governed by ἐπαΐξας, which stands with no case expressed after it, = *having rushed (upon them)*, i. e. upon the horses.

326 ὅτι οἱ φρεσὶν ἄρτια ἦδη.] *Because the thoughts of his mind were kindred with his (Diomed's) own, i. e. because Deipylus was of the same mind with himself.*

ἄρτιος.] (From ἄρτω) *suitable to, exactly fitted with.*

φρεσὶν ἦδη.] For this phrase, conf. II. 213.

ἐμμεμαώς· ὁ δὲ Κύπριν ἐπ' ὤχετο ἠγλῇ χαλκῷ,  
 330 γυγνώσκων ὅτ' ἀναλκις ἔην θεός, οὐδὲ θεάων  
 τῶν αἰτ' ἀνδρῶν πόλεμον κᾶτα κοιρανέουσιν,  
 οὐτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννῶ.  
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολλὸν καθ' ὅμιλον ὀπάζων,  
 335 ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός  
 ἄκρην οὐτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ  
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν  
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,  
 πρυμνὸν ὑπερ θέναντος. ῥέει δ' ἀμβροτον αἷμα θεοῖο,  
 340 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·  
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθον αἶνον,  
 τοῦνεκ' ἀναιμόνες εἰσι καὶ ἀθάνατοι καλέονται.  
 ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἴον.  
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων  
 345 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
 τῇ δ' ἐπὶ μακρὸν αὔσε βυὴν ἀγαθὸς Διομήδης  
 “Εἵκε, Διὸς θύγατερ, πολέμου καὶ δηϊότητος·  
 ἦ οὐχ ἄλκις ὅττι γυναῖκας ἀνάλκιδας ἡπεροπτεύεις;  
 350 εἰ δὲ σύγ' ἐς πόλεμον πωλήσῃαι, ἦ τέ σ' οὔω  
 ῥυγῇσιν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.”  
 “Ὡς ἔφαθ', ἦ δ' ἀλύνουσ' ἀπεβήσῃτο, τείρετο δ' αἰνῶς.  
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδήμενος ἔξαγ' ὀμίλον  
 ἀχθομένην ὀδύνῃσι· μελαινετο δὲ χροὰ καλόν.  
 355 εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἀρηα  
 ἦμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ὑππῶ.

339 πρυμνὸν ὑπερ θέναντος.] *Above the extremity of the palm.* The part of the hand intended seems to be that just before the wrist. Πρυμνός, when used of a limb, means always that extremity which is nearest the trunk.

344 μετὰ χερσίν.] *Between his hands,* i. e. taking hold of him with both hands, so that the hands would be on either side of him.

347 τῇ δ' ἐπὶ, κ.τ.λ.] *Vid. line 101.*

352 ἀλύνουσα.] *Frantic with pain.* This verb is used to express any violent emotion, of joy, or pride, or grief, like the English *beside herself*.

356 ἐκέκλιτο.] *Rested on,* i. e. was surrounded or covered with, from κλίνω. Bothe wishes to read ἐκέκλετο, shortened for ἐκέκλετο from κλείω, which suits the sense in this passage very well, but not so well in others. *Vid. line 709,* where κεκλιμένος clearly means *resting on*,

ἥ δὲ γυνὴ ἐριπούσα κασινγήτοιο φίλοιο

πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους

“Φίλε κασίγητε, κόμισαί τέ με δός τέ μοι ἵππους,  
ᾧφρ’ ἐς Ὀλυμπον ἴκωμαι, ἵν’ ἀθανάτων ἔδος ἐστίν. 360  
λήν ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,  
Τυδείδης, ὡς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

ὣς φάτο, τῇ δ’ ἄρ’ Ἀρης δῶκε χρυσάμπυκας ἵππους.

ἥ δ’ ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.

παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν, 365  
μάστιξεν δ’ ἐλάαν, τῷ δ’ οὐκ ἄκουτε πετέσθην.

αἶψα δ’ ἔπειθ’ ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.

ἐνθ’ ἵππους ἔστησε ποδὴνemos ἀκέα Ἴρις

λύσας· ἐξ ὀχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ’

ἥ δ’ ἐν γούνασι πίπτε Διώνης δι’ Ἀφροδίτη, 370

μητρὸς ἐῆς· ἥ δ’ ἀγκὰς ἐλάζετο θυγατέρα ἦν,

χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν

“Τίς νῦν σέ τοιᾶδ’ ἔρεξε, φίλον τέκος, Οὐρανιῶνων  
μαψιδίως, ὥσει τι κακὸν ῥέζουσιν ἐνωπῇ;”

Τὴν δ’ ἡμείβετ’ ἔπειτα φιλομειδῆς Ἀφροδίτη 375

“Οὐτά με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,

οὔνεκ’ ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,

Αἰνείαν, ὃς ἐμοὶ πάντων πολλὸν φίλτατός ἐστιν.

οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,

ἀλλ’ ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

Τὴν δ’ ἡμείβετ’ ἔπειτα Διώνη, διὰ θεῶων

i. e. on the shores of, the transition from which meaning to that in the passage before us is not violent. The word is interpreted by the Scholiast *ἐκεῖτο, περιέλχετο, ἐκεκάλυπτο, quia omnia*, says Bothe, *sunt optantis magis quam interpretantis*. But there is no authority to justify an alteration of the text.

358 χρυσάμπυκας.] *With frontlets, or head-bands of gold.* ἀμπυξ is also used for a fillet to bind up a woman's front hair. XXII. 469.

361 ἀχθομαι ἔλκος.] Accusative of cognate notion. The whole phrase equal to ἀχθομαι ἀχθος ἔλκος.

δ με βροτὸς οὔτασεν ἀνὴρ.] δ is a cognate accusative after οὔτασεν, which takes therefore here two accusatives.

369 ἀμβρόσιον.] *Divine, or causing immortality.* It is not used like *ρεκτάρεος* (III. 385) as a general epithet of praise, but strictly in accordance with its derivation. Conf. I. 529, II. 19.

379. For it is no longer between Trojans and Greeks that the fearful battle (is joined). Not, of course, that it did not go on between them, but that they were no longer the only parties to it.

"Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.  
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες  
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.  
 τλή μὲν Ἄρης, ὅτε μιν Ὀπτος κρατερός τ' Ἐφιάλτης, 385  
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·  
 χαλκῆφ δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας.  
 καὶ νῦ· κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,  
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,  
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390  
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ' δεσμὸς ἐδάμνα.  
 τλή δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος  
 δεξιτερόν κατὰ μαζὸν οἷστῳ τριγλώχινι  
 βεβλήκει· τότε καὶ μιν ἀνέκεστον λάβεν ἄλγος.  
 τλή δ' Αἰδῆς ἐν τοῖσι πελώριοις ὠκύν οἷστον, 395  
 εὐτέ μιν ωὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιοόχοιο,  
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.  
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἄχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστός  
 ὦμφ ἐνι στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων  
 ἠέεσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.  
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ἔθετ' αἷσυλα ῥέζων,  
 ὃς τόξοισιν ἔκηδε θεοὺς, οἳ Ὀλυμπον ἔχουσιν.  
 σοὶ δ' ἐπὶ τούτῳ ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405  
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,  
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,  
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππαῖουσιν  
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.

387 χαλκῆφ δ' ἐν κεράμφῳ.] *In a brazen prison.* The prison at Cyprus is said to have been called *κέραμος*. The word means properly *an earthen vessel*, or *jar*. We do not know the story except from this passage, so that it is not possible to speak certainly about the meaning of the word here.

388 ἄτος πολέμοιο.] *Insatiate of war.* ἄτος=ἄτος, from *ἄω*, *ἄσαι*,

with a negative added.

393 τριγλώχινι.] *Three-barbed.*

395 ἐν τοῖσι.] *Among them*, i. e. among the gods who were wounded in these encounters.

403 οὐκ ὄθετο.] *Felt no shame.*

For this word, vide I. 181.

406 τό.] *This.*

408 παππαῖουσιν.] *Call him father.* *πάππα*, a word used by children and girls, *Od.* VI. 57.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410  
 φραζέσθω μὴ τίς οἱ ἀμείνων σείῃ μάχηται,  
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,  
 ἐξ ὕπνου γοῶσα φίλους οἰκῆας ἐγείρῃ,  
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,  
 ἰφθίμῃ ἄλοχος Διομήδεος ἵπποδάμοιο.” 415

Ἡ ῥα καὶ ἀμφοτέρησιν ἀπ’ ἰχῶ χειρὸς ὁμόργνυ’  
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.  
 αἱ δ’ αὖτ’ εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη  
 κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη 420

“Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;  
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιῶδων ἀνιείσα  
 Τρῳσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ’ ἐφίλησεν,  
 τῶν τινὰ καρρέζουσα Ἀχαιῶδων εὐπέπλων  
 πρὸς χρυσήν περόνην καταμύξατο χεῖρα ἀραιήν.” 425

ᾧ φάτο, μεῖδισεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
 καὶ ῥα καλεσσάμενος προσέφη χρυσήν Ἀφροδίτην

“Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμῆϊα ἔργα,  
 ἀλλὰ σὺν’ ἡμερόευντα μετέρχεο ἔργα γάμοιο,  
 ταῦτα δ’ Ἀρηὶ θεῷ καὶ Ἀθήνῃ πάντα μελήσει.” 430

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 Αἰνεία δ’ ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,  
 γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·  
 ἀλλ’ ἐγ’ ἄρ’ οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ’ αἰεὶ  
 Αἰνείαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρίς μὲν ἔπειτ’ ἐπόρουσε κατακτάμεναι μενεαίωνων,  
 τρίς δὲ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ’ Ἀπόλλων.  
 ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυντο δαίμονι ἴσος,

414 κουρίδιον πόσιν.] *Her wedded husband.* Vid. I. 114.

416 ἰχῶ.] A shortened form, for ἰχώρα, as we find δῶ=δῶμα, ἰδρῶ=ἰδρώτα, &c., &c. For the word, vide lines 339—342.

424 καρρέζουσα=καταρρέζουσα.] (Like κάββαλον=κατέβαλον, 343, &c.) *Stroking or fondling.*

430 Ἀρηὶ θεῷ.] *To keen or terrible Ares.* Vide II. 758, and conf. v. 536 and 571, where the meaning *swift* is still more out of place than in the present passage.

437. *And thrice Apollo struck down his glittering shield.* Conf. VII. 261.

δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων

“Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὔποτε φύλον ὁμοῖον  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

ᾧς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,  
μῆμιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445

Περγύμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·

ἦτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα  
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνείᾳ ἱκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ διοὶ Ἀχαιοὶ

δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισῆϊά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρηα προσηΐδα Φοῖβος Ἀπόλλων

“Ἄρες Ἄρες βροτολυνεῖ, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ᾧς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460

Τρῳᾶς δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν

υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

“ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

439 δέ.] Introduces the apodosis, as frequently elsewhere.

441 ἴσ' ἔθελε φρονέειν.] And do not choose (i. e. be not presumptuous enough) to entertain thoughts on a level with (those of) the gods. Conf. l. 187.

448 κύδαινον.] Not did him honour, but gave him that in which men glory; here, strength and soundness of body. Conf. line 906, where Ares is described as κύβεϊ γαίῳν, under circumstances which were any-

thing but glorious to him, so that it can only mean *rejoicing in the glory* of his recovered strength, and his fine clothing.

453 λαισῆϊά τε πτερόεντα.] And their light bucklers. The derivation of λαισῆϊον is quite uncertain. According to the Scholiast it comes from λάσιος, hairy, since it was covered with raw hide, vide Herod. VII. 91. Others derive it from λαιδς, the left-hand armour.

461 οὖλος.] Pernicious. Vid. II. 6.

ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465  
 ἢ εἰσόκεν ἀμφὶ πύλης εὐποιητήσι μάχωνται;  
 κείται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἐκτορι δίφρ,  
 Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαιο.  
 ἀλλ' ἄγετ', ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἐταῖρον."  
 Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470  
 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον  
 "Ἐκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;  
 φῆς πον ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων  
 οἶος, σὺν γαμβροῖσι κασυγνήτοισί τε σοῖσιν.  
 τῶν νῦν οὕτω· ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475  
 ἀλλὰ καταπτῶσσομεν, κύνες ὥς ἀμφὶ λέοντα·  
 ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνιμεν.  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω·  
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,  
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480  
 καὶ δὲ κτήματα πολλὰ, τάτ' ἔλδεται ὅς κ' ἐπιδεύης.  
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς  
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον  
 οἶον κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·  
 τύνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσιν.  
 μὴ πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,

465 ἐς τί ἔτι.] *To what point yet?*  
 or *how long yet?* just like the Latin  
*quousque*.

469 σάωσομεν=σάωσωμεν.] Conf.  
 I. 141.

477 ἔνιμεν.] *Are among you, or*  
*are in (the city).*

484 φέροιεν.] *Carry off*, of spoils,  
 generally, *ἀγοιεν*, *drive off*, of flocks  
 and herds. This passage may be  
 compared with Achilles' speech, I.  
 154—156.

487 μὴ πως, ὥς... γένησθε.] *Be-*  
*ware lest, as though caught in the*  
*meshes of an all-enclosing net, ye*  
*become a spoil and booty for men*  
*who are your enemies.*

ἄλόντε.] Aor. part. of ἀλλοκομαι.

The antepenultimate of this word is  
 short everywhere else, and the use  
 of the dual with a real plural sense  
 is most unusual. Bentley reads  
 λίνου πανάγροιο ἀλόντες, thus getting  
 rid of both difficulties but in mere  
 conjecture. For the dual used as  
 a plural, vide I. 567, VIII. 186. If  
 it is thought necessary in these cases  
 to explain the use of a dual by sup-  
 posing the plural noun agreeing with  
 it to be separated mentally into two  
 divisions, such an explanation may  
 be given here, e. g. (1) you, and (2)  
 the rest of the people, or (1) native  
 Trojans, and (2) allies. But it is  
 more probable that the dual and  
 plural were not distinguished in

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·  
οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.  
σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490  
αἰρχοὺς λισσομένω τηλεκλειτῶν ἐπικούρων  
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.  
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχχετο πάντα, 495  
ἱτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.  
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.  
ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας  
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500  
κρήνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·  
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότ' Ἀχαιοὶ  
λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν  
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,  
ἅψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες· 505  
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα

very early Greek, and that the distinction between them was not always made at the time of the Homeric poems.

κύρμα.] (From κύρω, to fall in with, light upon) that on which one lights, booty.

490 σοὶ δὲ χρή, κ. τ. λ.] But it is fit that all these matters be thy care by night and by day. The dative σοὶ depends upon the verb μέλειν. Νύκτας is an accusative of duration of time.

491 τηλεκλειτῶν ἐπικούρων.] Far-renowned allies. In the several passages in which this word occurs there exists a various reading, τηλεκλειτῶν, summoned from afar, an epithet less applicable, because many of them did not come from afar, but from the near neighbourhood of Troy. τηλεκλειτός (from τῆλε and κλέω, or κλείω) is nearly identical in meaning with τηλεκλυτός (from τῆλε and κλύω), and one or the other word

is accordingly used as the metre of the particular verse requires.

492 κρατερὴν δ' ἀποθέσθαι ἐνιπὴν.] And to put away harsh reviling; which may mean either, not to indulge in it, or, less probably, not to incur it from others. It is not clear whether this is advice given to Hector, or to be given by Hector to the allies.

499 ἱερὰς κατ' ἀλῶας.] At the sacred threshing-floors; sacred, as everything in a system of Polytheism was sacred, by being under the special care of some particular divinity. Vid. next line.

502 ἀχυρμιαί.] (From ἀχυρον, chaff) chaff receptacles, places where the chaff fell when it was winnowed from the corn. The word is found only here.

504 ἐπέπληγον.] 2nd aorist, with reduplication and augment, from πλῆσσω.



θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,  
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκράλαιεν ἐφετμὰς  
Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνάγει  
Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην 510  
οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο  
ἤκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.  
Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,  
ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιώντα 515  
καὶ μένος ἐσθλὸν ἔχοντα· μετὰλλησάν γε μὲν οὔτι.  
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔχειεν  
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυία.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης  
ἄτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520  
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,  
ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅστε Κρονίων  
νῆνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι  
ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων  
ζαχρηῶν ἀνέμων, οὔτε νέφεα σκιάοντα 525  
πνοιῇσιν λιγυρήσι διασκιδνῶσιν ἀέντες·

508 τοῦ.] As at 519, a demonstrative pronoun, explained afterwards by the introduction of the name for which it stands. Comp. also *Od.* vi. 48, *ἣ μιν ἔγειρε Νηυσικάν ἐϋπεπλον*.

509 χρυσαόρου.] (Probably) *with golden sword*, but the word has been very variously explained. *δωρ* is certainly used to mean not only a sword, but any implement, as *the bow* of Artemis, *the trident* of Poseidon, &c., and has been understood here of *the lyre* of Apollo. Again, it has been taken as = *δορῆρ*, a *shoulder strap*, or *belt*, and the compound word has been translated *with a golden strap* to his quiver or lyre. But there appears no sufficient reason for departing from the proper and obvious meaning of the word, *with golden sword*. And this word we must take literally, not of the

sun's rays (as in that splendid seventeenth chapter of *Eothen*, which describes a ride across the desert under the "flaming sword" of a hot eastern sun), for Apollo and the Sun-God are different persons with Homer.

511 οἰχομένην.] Since he saw that Pallas Athene *had gone away*.

ἀρηγῶν.] Noun subst. m. and f. a *helper*.

516 μετὰλλησάν γε μὲν οὔτι.] *Nevertheless they asked no question of him.* γε μὲν = γε μὴν. For *μετάλλησαν*, vide i. 154.

519 τοὺς.] Demonstrative. Comp. 503.

523 νῆνεμῆς.] *During a calm.* A genitive of time. Conf. viii. 470, &c. &c.

ἔστησεν.] This aorist is frequentative. Comp. line 161 and *passim*.

ὧς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Ἄτρεϊδης δ' ἀν' ὄμιλον ἐφόιτα πολλὰ κελεύων·

“ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας 530

αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·

φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

Ἥ καὶ ἀκέντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,

Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα

Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535

τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·

ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἵσατο χαλκός,

νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.

δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἔνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,

νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,

τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ

ἀφνειὸς βίότιοι, γένος δ' ἦν ἐκ ποταμοῖο

Ἀλφειοῦ, ὅστ' εὐρὸν ῥέει Πυλίων διὰ γαίης, 545

ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρεσσιν ἄνακτα·

Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγαθύμον,

ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,

528 πολλά.] *Earnestly*; not often or with many words. Comp. 398, &c.

536 θοός.] *Keen* or *brave*. Comp. II. 542, and line 571 of present book, where the sense *swift* is still more obviously inadmissible.

539 ἔλασσε.] Heyne takes this sentence as somewhat irregular grammatically, and supposes Agamemnon the subject of ἔλασσε. This is not necessary, for ἐλαύνειν is sometimes used intransitively, or at least with no accusative expressed, as at line 366.

546 ὅς.] *Who*, i. e. the river Alpheus. We find sometimes in Homer a strange confusion of animate and inanimate nature, to us quite unintelligible. It is not here the river-god, but the broad flowing

stream itself, that is father to Orsilochus. So too at XXI. 2, and again 186 et seq. Conf. also *Od.* XI. 237—243. We can say only that such expressions represent an early phase of thought, which was passing away even in Homer's time, and which we have so long passed that we cannot even represent to ourselves its meaning. We must compare it with the spontaneous language still common in regions whose inhabitants have not shared the mental evolution of western Europe. Vide Grote's *Greece*, Vol. I. cap. XVI., and particularly a passage quoted from Sleeman's *Rambles and Recollections of an Indian Official*. Vide also Tylor's *Early History of Man-kind*, cap. XII.

Κρήθων Ὀροσίλοχος τε, μάχης εὖ εἰδότε πάσης.  
 τὼ μὲν ἄρ' ἤβησαντε μελαινάων ἐπὶ νηῶν 550  
 Ἴλιον εἰς εἵπωλον ἄμ' Ἀργείοισιν ἐπέσθην,  
 τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάφ,  
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.  
 οἷω τώγε λείοντε δῖω ὄρεος κορυφῇσιν  
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555  
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα  
 σταθμούς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτὼ  
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·  
 τοῖω τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε  
 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσιν. 560  
 Τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθροσι χαλκῷ,  
 σείων ἐγγεῖν· τοῦ δ' ὤτρυνεν μένος Ἄρης,  
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.  
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565  
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,  
 μὴ τι πάθοι, μέγα δέ σφας ἀποσφῆλκει πόνοιο.  
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυδεντα  
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·  
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570  
 Αἰνείας δ' οὐ μείνε, θεὸς περ ἐὼν πολεμιστῆς,  
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

555 *ἐτραφέτην*.] Since this form, as it stands, is properly active, it has been supposed shortened for *ἐτραφήτην*. Such changes are certainly common in Homer, but the supposition is not necessary here. The verb may be used in a neuter as well as in an active sense. Comp. VII. 199.

557 *ἀνθρώπων, ἀνδρῶν*.] We may see here the difference between these two words, *ἀνθρώπων* being used generically of *men*; *ἀνδρῶν*, specifically, of *men* with some implied praise for strength or valour, nearly = *of heroes*. Φῶς, too, is spe-

cific, but is used rather where the implied epithets refer to bodily, and not to mental qualities.

559 *χεῖρεσσιν*.] Instrumental dative.

564 *τὰ φρονέων*.] *With this purpose*. This line seems added as an after-thought. Since courage in war came naturally from Ares, the god of war, Menelaus is represented as urged on by Ares. But Ares has been just represented fighting for the Trojans, so this reason is assigned for the spirit he infuses into Menelaus.

οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,  
 τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν εταίρων,  
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοιςι μαχέσθην. 575  
 Ἔνθα Πυλαιμέναε ἐλέτην ἀτάλαντον Ἀρηϊ,  
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·  
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος  
 ἐσταότ' ἔγχει νύξε, κατὰ κληΐδα τυχήσας·  
 Ἀντίλοχος δὲ Μύδωνα βάλλ', ἡνίοχον θεράποντα, 580  
 ἐσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μῶνυχας ἵππους—  
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν  
 ἡλία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.  
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·  
 αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585  
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὄμους.  
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—  
 ὄφρ' ἵππῳ πλῆξαντε χαμαὶ βάλλον ἐν κονίῃσιν.  
 τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.  
 Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς  
 κεκληγῶς· ἤμα δὲ Τρώων εἶποντο φάλαγγες 591  
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἀρης καὶ πότνι· Ἐνυώ,  
 ἥ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,  
 Ἀρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,  
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὑπισθεν.  
 Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης. 596  
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,  
 στήνῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,  
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,

583 ἡλία λεύκ' ἐλέφαντι.] *The reins white with ivory.* Dative of the instrument. For the use of ivory as an ornament for horses, vide IV. 141 et seq.

587 τύχε γάρ.] *For he lit upon.*

593 ἥ μὲν ἔχουσα, κ.τ.λ.] (1) "She indeed bearing with her the reckless brawl of battle," or (2) "having as her companion Tumult insatiate of strife." The genitive in the latter case must be explained

as relative, and may be referred to the class of words meaning *to cease from*, which take a genitive, as at VI. 107 and passim. If so the literal sense will be *that cannot be shamed away from the strife*. For ἀναιδής, conf. IV. 521.

597 ἰὼν πολέος πεδίοιο.] A genitive of place as at II. 785, &c.

598 στήνῃ ἀνέδραμε.] These aorists are frequentative.

ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῶ  
 “ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον  
 αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστὴν.  
 τῷ δ’ αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει  
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῶ ἀνδρὶ ἐοικώς.  
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὅπισσω  
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”  
 Ὡς ἄρ’ ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.  
 ἔνθ’ Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,  
 εἷν ἐνὶ δίλρῳ ἔοντε, Μενέσθην Ἀγχιαλὸν τε.  
 Τῷ δὲ πεσόντ’ ἐλέησε μέγας Τελαμώνιος Αἴας  
 στήν δὲ μάλ’ ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ’ ἐνὶ Παισῶ  
 ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἐ μοῖρα  
 ἦγ’ ἐπικουρήσουσα μετὰ Πριάμῳ τε καὶ νῆας.  
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,  
 νειαιρῇ δ’ ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,  
 δοῦπησεν δὲ πεσών. ὁ δ’ ἐπέδραμε φαίδιμος Αἴας  
 τεύχεα συλήσων· Τρῶες δ’ ἐπὶ δούρατ’ ἔχευαν  
 ὀξέα, παμφανόωντα· σάκος δ’ ἀνεδέξατο πολλά.  
 αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος  
 ἐσπάσατ’· οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλὰ  
 ὥμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.  
 δεῖσε δ’ ὅγ’ ἀμφίβασιν κρατερὴν Τρώων ἀγεράχων,  
 οἱ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε’ ἔχοντες,  
 οἳ ἐ, μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγαυόν,  
 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

601 οἷον.] Adverbial *how*.  
 603 πᾶρα.] Accentu retracto = *ad-*  
*posui*. There ever stands by his side.

606 μενεαινέμεν.] Infin. for imperat. And let not your eagerness carry you to, &c. Conf. I. 20.

613 πολυκτῆμων.] With vast possessions, e. g. gold and silver. πολυλήϊος, with many corn-fields, or more precisely, fields of corn, since λῆϊον is properly in Homer the corn itself standing in the field. Vid. II. 147.

614 μετά.] In the direction of, to.  
 623 ἀμφίβασιν κρατερήν.] The strong defence, given by the Trojans to their prostrate comrade. The same remarks apply to ἀμφίβασις as to ἀμφίβαλιν. I. 37. Or, the meaning may here be that what Ajax feared was that he might himself be surrounded by the Trojans.

625. This and the line following are repeated from IV. 534.

“Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην”  
 Τληπόλεμον δ’ Ἡρακλεῖδην, ἥν τε μέγαν τε,  
 ὥρσεν ἐπ’ ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.  
 οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 630  
 υἱὲς θ’ υἱονὸς τε Διὸς νεφεληγερέταο,  
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν

“Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη  
 πτώσσειν ἐνθάδ’ ἐόντι μάχης ἀδαήμονι φωτί;  
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635  
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν  
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,  
 ἀλλ’ οἷόν τινα φασι βίην Ἡρακληίην  
 εἶναι, ἐμὸν πατέρα θρασυμένονα θυμολέοντα·  
 ὅς ποτε δεῦρ’ ἐλθὼν ἔνεχ’ ἵππων Λαομέδοντος 640  
 ἔξ οἷος σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν  
 Ἴλιου ἐξαλάπαξε πόλιν, χήρωσε δ’ αἰγυιάς·  
 σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί.  
 οὐδὲ τί σε Τρώεσσιν ὀλομαι ἄλκαρ ἔσσεσθαι  
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι, 645  
 ἀλλ’ ὑπ’ ἐμοὶ δηθὲντα πύλας Ἀἶδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδὼν, Λυκίων ἀγός, ἀντίον ἤδα  
 “Τληπέλεμ’, ἥτοι κείνος ἀπώλεσεν Ἴλιον ἱρήν  
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,  
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650

636 πολλὸν ἐπιδεύεαι.] *Thou art far inferior to.*

637 ἐπὶ.] With genitive, in the time of, like ἐπ’ ἐμοῦ, in my time. Herod. I. 5.

638 ἀλλ’ οἷόν τινα φασι, κ.τ.λ.] This is best explained as elliptical. We must supply from the context. But they are the true sons of Zeus who are such as they say Hercules was, &c. It has been also interpreted as a phrase expressing admiration, in which case no ellipse need be supposed. *But what sort of man do they say!* &c. There is also a reading, ἀλλοῖόν τινα, i. e.

Another sort of man they say Hercules was.

643 κακός.] *Cowardly.*

646 περήσειν.] *περάω* is properly to drive right through, hence to drive right through to a thing which is put in the accusative, not governed by the verb, but expressing motion to, to reach. We may understand it here as = either to pass through, or to reach; probably the former. Conf. xxiii. 71, where it is the wish of Patroclus not to reach the entrance of, but to enter the abode of the departed.

οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.  
 σοὶ δ' ἐγὼ ἐνθάδε φημί φόνον καὶ κῆρα μέλαιναν  
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα  
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀίδι κλυτοπόωλφ."

Ὡς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655  
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ  
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον  
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινῇ·  
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.  
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' μακρῷ 660  
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,  
 ὁστέφ' ἐγγριμφθεῖσα, πατὴρ δ' ἔτι λογιὸν ἄμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι  
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν  
 ἐλκόμενον. τὸ μὲν οὐτίς ἐπεφράσατ' οὐδ' ἐνόησεν, 665  
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,  
 σπευδόντων τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ  
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς  
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.  
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγάλῃτορι μόρσιμον ἦεν  
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ· 675  
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.

654 κλυτοπόωλφ.] *Famous for his steeds*, a fixed epithet for Aidoneus, the source of which it is not easy to discover, unless it be from the story of the rape of Proserpine, who was carried off in a chariot drawn by black steeds.

656 ἀμαρτῇ.] *Together*. From *ἄμα* and (perhaps) *ἀπράω*.

665 ἐλκόμενον.] Of the spear-shaft, *dragging on the ground*. The same sense of the verb is found in the compound *ἐλκεσιπτελος*, an epi-

thet, in the *Iliad*, of Trojan women.

666 ὅφρ' ἐπιβαίῃ.] *So that he might ascend the chariot*, which he could not do owing to the presence of the spear. Another reading omits the comma at the end of the line. *ὅφρα ἐπιβαίῃ* must then be taken with *σπευδόντων*, in *their haste that he might mount*. *Σπευδόντων* is, anyhow, a gen. abs.

673 ὅγε.] Redundant, as at III. 409, *quod vide*.

ἐνθ' ὅγε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἀλιόν τε Νόημονά τε Πρύτανιν τε.  
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διος Ὀδυσσεύς,  
 εἰ μὴ ἄρ' ὄξυν νόησε μέγας κορυθαίολος Ἔκτωρ. 680  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,  
 δεῖμα φέρων Δαναοῖσιν· χάρη δ' ἄρα οἱ προσιόντι  
 Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν

“Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης  
 κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰῶν 685  
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε  
 νοστήσας οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”

Ἦς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ,  
 ἀλλὰ παρήϊξεν, λελημένος ὕφρα τάχιστα 690  
 ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.  
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδὼνα δίοι ἐταῖροι  
 εἶσαν ὑπ' αἰγίόχοιο Διὸς περικαλλεῖ φηγῷ  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέλινον ὥσε θύραζε  
 ἵφθιμος Πελάγῳ, ὅς οἱ φίλος ἦεν ἐταῖρος. 695  
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυντ' ἀχλὺς·  
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας  
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ  
 οὔτε ποτὲ προτρέποντο μελαινῶν ἐπὶ νηῶν 700  
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω  
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρᾶεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ἵστατον ἐξενάριξαν

682 οἱ προσιόντι.] This dative is instrumental, expressing that by which the joy of Sarpedon was produced.

683 ὀλοφυδνόν.] A word of wailing.

690 λελημένος.] With eager haste. Conf. IV. 465.

693 φηγῷ.] Oak, probably the *quercus exculis*. This oak was close to the Scæan gate. Vid. VI. 237,

IX. 354.

694 οἱ.] *Dativus commodi*. For him, i. e. to serve him.

698 κακῶς κεκαφηότα θυμόν.] Probably his painfully gasping spirit. *κεκαφηότα*, perf. part. of \*καφέω, akin to κάπτω, καπῶ. It is found in this phrase only.

700 προτρέποντο=ἔφευγον προτροπᾶν.] Flew in haste.



Ἐκτῶρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;  
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705  
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,  
 Οἰνοπίδην θ' ἔλενον καὶ Ὀρέσβιον αἰολομήτρην,  
 ὅς ῥ' ἐν Ἑλλήϊ ναιέσκε μέγα πλούτοιο μεμηλώς,  
 λίμνη κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι  
 ναῖον Βοιωτοὶ, μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη  
 Ἀργείους δλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέρτημεν Μενελάω, 715  
 Ἴλιον ἐκέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

ᾠς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.  
 ἦ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους 720  
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνιοι·  
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,  
 χάλκεα ὀκτάκινημα, σιδηρέω ἄξονι ἀμφίς.  
 τῶν ἦτοι χρυσὴ ἵγυς ἀφθιτος, αὐτὰρ ὑπερθεν  
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725  
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.

708 μέγα πλούτοιο μεμηλώς.] *Much busied about wealth, i. e. very wealthy.*

710 πίονα.] *Rich, literally fat.* The substantive *fatness* is used in precisely this sense in our English version of the Bible. Ps. lxx. 11. Conf. also *Od.* ix. 135. δῆμον here = *land*, as at *III.* 201, &c.

715 ἦ ῥ' ἄλιον τὸν μῦθον, κ. τ. λ.] *Surely vain was that promise which we made to Menelaus.*

717 οὖλον.] *Pernicious.* Conf. *II.* 6.

722 ἀμφ' ὀχέεσσι βάλε.] i. e. ἀμφίβαλεν ὀχέεσσι, *placed on both sides of the chariot.*

723 σιδηρέω ἄξονι ἀμφίς.] *About*

*or around the iron axle.* The axle would of course pass through the centre of the wheels, and the wheels would, therefore, as it were surround it. This does not happen to be our way of stating such a relation, but we find it frequently in Greek. Conf. *Soph. Ajax*, 828.

724 ἵγυς.] *The fellowe. ἐπίσσωτρα, the tires. πλήμναι, the naves. δίφρος, the chariot-board. ἀντρυγες, rails. ῥυμός, the pole. ζυγόν, the yoke or cross-bar fastened at the end of the pole, and having the λέπαδνα at the end of it, leather straps by which the horses were attached to it.*

δίφρος δὲ χρυσείοισι καὶ ἀργυρέοισιν ἰμάσιν  
 ἐντέταται, δοιαί δὲ περίδρομοι ἀντυγές εἰσιν.  
 τοῦ δ' ἐξ ἀργύρεος ῥυμός πέλεν· αὐτὰρ ἐπ' ἄκρῳ  
 δῆσεν χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα  
 κάλ' ἔβαλε, χρύσει' ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη  
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

730

Αὐτὰρ Ἀθηναίη, κόυρη Διὸς αἰγιόχοιο,  
 πέπλον μὲν κατέχευεν ἑανὸν πατὴρ δ' οὐδὲι,  
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·  
 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἀμφὶ δ' ἄρ' ὅμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,  
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται,  
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρύεσσα Ἴωκη,  
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,  
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.  
 κρατὶ δ' ἐπ' ἀμφίβαλον κυνέην θέτο τετραφάληρον,  
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν.

735

740

731 χρύσεια.] Not *golden*, but  
*decked with gold*.

734 ἑανόν.] *Flexible or flowing*.  
 Vid. III. 385.

739 ἐστεφάνωται.] *Forms a border, stretches as a border, literally has been stretched as a border, and is there still*. στεφανος means properly *that which surrounds, a border*. The meaning, *crown or garland*, is derived from this. For the perfect tense with the force of a present, conf. I. 37. The above interpretation is so unanimously supported by the commentators that I have no choice but to adopt it. The sense *rose in relief* suits the passage better, and is the only one which suits, XI. 36. The Greek will certainly admit it. Conf. note on ἐπεστέφαντο, I. 470.

741. The genitive δεινοῖο πελώρου is as it were in apposition to γοργοῦς, implied by and equivalent with the adjective γοργεῖη. Conf. III. 180.

743 ἀμφίβαλον.] *With double peak or shade*. Vide III. 362.

τετραφάληρον.] Perhaps *with four plumes*. Buttmann, from the word φαληριώωρα, *crested*, as it were, *with white foam* (an epithet of κύματα in XIII. 799, the only place where the word occurs), and from the word before us, supposes φάληρος to have been used either as a name of, or as an epithet for, the white crest of a helmet. Τετραφάληρος κυνέη, then, will be the helmet with four such crests. The meaning both of the simple and compound word is very doubtful.

744 ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν.] The meaning of this phrase is most doubtful. It is explained as (1) *Fit for* (i. e. *large enough to cover*), or (2) *ornamented with* (1) *the foot soldiers*, or (2) *the chieftains of a hundred cities*, so that, *reddendo singula singulis*, there are four possible interpretations. πρυλέες is explained by the Scho-

- ἐς δ' ὄχρα φλόγαα ποσὶ βήσето, λάζετο δ' ἔγχος 745  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἥρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.  
 "Ἡρῆ δὲ μάστιγι θοῶς ἐπεμαλεῖτ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750  
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθεῖναι.  
 τῇ ῥά δι' αὐτῶν κεντρηνεκῆας ἔχον ἵππους.  
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῆ 755  
 Ζῆν' ἵπατον Κρονίδην ἐξείρετο καὶ προσέειπεν  
 "Ζεῦ πάτερ, οὐ νημεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,  
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι  
 τέρπονται Κύνρις τε καὶ ἀργυρότοξος Ἀπείλλων, 760  
 ἄφρονα τοῖτον ἀνέντες, ὃς οὔτινα οἶδε θέμιστα;  
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα  
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι;"  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
 "Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765  
 ἧ ἑ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν."  
 "Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἡρῆ,

liast as *πρῶτοι ὁπλῖται*. The word is used several times by Homer of men fighting on foot, but seemingly *chieftains* nevertheless. Conf. XI. 49, and, particularly, XII. 77. Hermann explains it by *πρόμαχοι*, a sense which suits all the passages where it is found. Vide in addition to the above references, XV. 517, and XXI. 90.

751 *ἀνακλίνει*.] *To fold back*, i. e. *remove*.

752 *κεντρηνεκῆας*.] (From *κέντρον* and *ἐνέγκω*) *urged with the goad*, literally *suffering the goad*. *νηκεῆς* occurs as an adjectival termination in several other words; *δινηκεῆς*, *carried*, or *reaching right*

*through, continuous*. *ποδνηκεῆς*, *reaching down to the feet*. *δορηνικής*, *a spear's cast off*, i. e. as far as a spear may be borne or cast, in all of which words a passive force must be assigned to it. In *κεντρηνηκεῆς* however its force is active, *suffering the goad*.

759 *ἔκηλοι*.] Conf. I. 554, where *ἐκηλος*, another form of the same word, is used.

761 *ὃς οὔτινα οἶδε θέμιστα*.] *Who knows no law*, i. e. *who regards not, or thinks not of law*. Conf. I. 238.

766 *ὀδύνῃσι πελάζειν*.] Literally *to make him approach to agonies*, i. e. *to inflict them on him*.

μάστιξεν δ' ἵππους τῷ δ' οὐκ ἄκοντε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 ὅσσον δ' ἡροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770  
 ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,  
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.  
 ἀλλ' ὅτε δὴ Τροίην ἔξον ποταμῷ τε ρέοντε,  
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,  
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775  
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.  
 Αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴμαθ' ὅμοιαι,  
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.  
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὕθι πλείστοι καὶ ἄριστοι 780  
 ἔσταςαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν  
 ἢ συστὲ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδύνει,  
 ἔνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,  
 Στέντορι εἰσαμένη μεγάλῃτορι, χαλκεοφώνφ, 785  
 ὃς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα

770 ὅσσον ἡροειδὲς=ὅσσον ἡέρα.] Homer uses *ἀήρ* sometimes for *air*, sometimes for *fog* or *mist* (776), because, as Buttman thinks, the ancients considered fog to be a thickened air. Darkness to them was a very thick fog, so that we find the compound *ἡεροφοῖτις Ἐρινός*=*Erinyes who walks in darkness*. The word then in the passage before us may mean either, as far *through the air*, simply, or as far *through the distant hazy air*, for there is nothing in the context to guide us to its precise meaning.

772 ὑψηχέες.] *High-sounding*, here probably=*loud neighing*.

776 ἡέρα πουλύν.] *A thick mist*. This form of *πολύς* is used as an adjective of two terminations. Conf. x. 27.

777 ἀμβροσίην.] This word is probably a substantive, *immortality*.

"For just as the deities wash themselves with beauty, *Od.* XVIII. 192, so they eat and drink immortality." (Buttmann). It is often explained as an adjective, with *ἐδωδῇ*, or some such word understood. For the adjective *ἀμβρόσιος*, vid. I. 529, II. 19.

ἀνέτειλε νέμεσθαι.] *Sent up, or caused to grow for them to feed on.* νέμεν=Latin *pascere*, to drive to pasture, or pasture, of the herdsman. νέμεσθαι=Latin *pasci*, to go to pasture, or feed, of the cattle. It is added here epexegetically. The construction is the same as in the common phrase, *ἔδωκε φορέειν*, gave it him to wear, xv. 532, 533.

782 εἰλόμενοι.] *Pressed close together*, or, as the word is sometimes used without any notion of external force, it may be=*closed up, in close order*. Vid. I. 409.

“Αἰδώς, Ἀργεῖοι, κάκ’ ἐλέγχεα, εἶδος ἀγητοί·  
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,  
οὐδέποτε Τρῶες πρὸ πυλῶν Δαρδανιάων  
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790  
νῦν δὲ ἐκάς πόλιος κολῆς ἐπὶ νηυσὶ μάχονται.”

“Ὡς εἰποῦς ὥτρυνε μένος καὶ θυμὸν ἐκάστου.  
Τυδεΐδῃ δ’ ἐπόρουσε θεὰ, γλαυκῶπις Ἀθήνη·  
εὔρε δὲ τότε ἀνακτα παρ’ ἵπποισιν καὶ ὄχεσφιν  
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ. 795  
ἰδρὼς γὰρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος  
ἀσπίδος εὐκύκλον· τῷ τείρετο, κάμνε δὲ χεῖρα,  
ἂν δ’ ἴσχων τελαμῶνα κελαινεφὲς αἰμ’ ἀπομόργνυ.  
ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε

“Ἡ ὀλίγον οἱ παῖδα εὐκίῳτα γείνατο Τυδεύς. 800  
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.  
καὶ ῥ’ ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον  
οὐδ’ ἐκπαιφάσσειν, ὅτε τ’ ἤλυθε νόσφιν Ἀχαιῶν  
ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·  
δαίνυσθαί μιν ἀνωγον ἐνὶ μεγάροισιν ἔκηλον· 805  
αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,  
κούρους Καδμείων προκαλίζετο, πάντα δ’ ἐνίκα  
[ῥηϊδίως· τοιή οἱ ἐγὼν ἐπιτάρροθος ἦα].

σοὶ δ’ ἦτοι μὲν ἐγὼ παρά θ’ ἵσταμαι ἠδὲ φυλάσσω,  
καὶ σε προφρονέως κέλομαι Τρῶεσσι μάχεσθαι· 810  
ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδουκεν,

787 εἶδος ἀγητοί.] *Admirable in form, and in form only.* ἀγητός, from ἀγαμαι, formed from ἀγαν, with the same kind of meaning as μεγαλῶ, from μέγα; and passing too, like μεγαλῶ, into a bad sense, *to envy*; though this sense did not, as with μεγαλῶ, become the prominent one.

795 ἔλκος ἀναψύχοντα.] *Airing or cooling the wound.* τὸ, cognate accusative after βάλε.

803 ἐκπαιφάσσειν.] *To rush wildly to the battle, or in the battle.*

Conf. II. 450.

804 μετὰ.] With acc. *in the direction of, to.* Vid. I. 423.

805 ἔκηλον.] As at line 759. Vid. I. 554.

807 πάντα.] *In all the contests.* For this (cognate) accusative, conf. Od. XI. 544.

811 κάματος πολυαῖξ.] *Fatigue from thy many labours, literally the result of much rushing about.* The adjective occurs more properly (I. 165) as an epithet of war itself, *stirring, busy.*

ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα  
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο."

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης  
"Γυγνώσκω σε, θεᾶ, θύγατερ Διὸς αἰγιόχοιο· 815

τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ὥς ἐπέτειλας.  
οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820  
ἔλθῃς ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.  
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους  
Ἄργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·

γυγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα." 825

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη  
"Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
μήτε σύγ' Ἄρῃα τόγε δείδιθι μήτε τιν' ἄλλον  
ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροθός εἰμι.  
ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,  
τύψον δὲ σχεδὴν μῆδ' ἄξο θούρον Ἄρῃα 830  
τούτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον,  
ὃς πρόωγόν μιν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων  
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργεῖοισιν ἀρήξειν,  
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."

Ὡς φασμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835  
χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμμαπτέως ἀπόρουσεν.  
ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον

812 ἀκήριον.] (A neg. and κῆρ) *disheartening* terror. The word is used elsewhere in a passive sense, *without life*, XI. 392, or *without courage*, VII. 100.

823 ἀλήμεναι.] Vid. I. 409.

827 τόγε.] *For this*, i. e. on account of the injunction I gave you not to fight with the other gods. Conf. XIV. 342.

831 τυκτὸν.] (From τεύχω) *made*. "Hence," say L. and S., "Ares is called τυκτὸν κακὸν, an evil of *man's*

*making*, opposed to those that are strictly natural." Heyne explains it as *produced for the bane of others*.

ἄλλοπρόσαλλον = ἄλλοτε ἄλλο φθινόν.] *Sometimes on one side, sometimes on another, turn-coat*.

836 ἐμμαπτέως.] From μαπτέω, 2nd aorist of μάπτειν, *clutchingly*, and, so, *hastily*. Others derive it from ἄμα τῷ ἔπει, *no sooner said than done*.

ἐμμεμανία θεά· μέγα δ' ἔβραχε φήγιμος ἄξων  
 βριθοσύνη· δεινὴν γὰρ ἄγην θεὸν ἄνδρα τ' ἄριστον.  
 λάξετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840  
 αὐτίκ' ἐπ' Ἀρηϊ πρῶτῳ ἔχε μώνυχας ἵππους.  
 ᾤτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
 Λιτωλῶν ὄχ' ἄριστον, Ὀχνησίῳ ἀγλαὸν υἱόν·  
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845  
 ὧς δὲ ἶδε βροτολογιγὸς Ἀρης Διομήδεα δῖον,  
 ᾗτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν  
 κεῖσθαι, ἔθι πρῶτον κτείνων ἐξάλυντο θυμὸν,  
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850  
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχρῃ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·  
 καὶ τότε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
 ὤσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.  
 δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855  
 ἔγχρῃ χαλκείῳ· ἐπέεισε δὲ Παλλὰς Ἀθήνη  
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·  
 τῇ ῥά μιν οὐτα τυχῶν, διὰ δὲ χροά καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δ' ἔβραχε χάλκεος Ἀρης,  
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

838 φήγιμος.] *Oaken.*

843 ὄχ' ἄριστον.] *By far the best.*  
 The word *όχα* is found only in Homer, and always, as here, before the superlative *ἄριστος*, of which it strengthens the force. It is probably connected etymologically with the verb *έχω*, perhaps in its sense *to stand*, or *jut, out*, in which case it will mean properly *pre-eminently*; or perhaps in its ordinary sense *to hold*, in which case it will mean *firmly*, and so *very much*; and stands probably in the same relation to the adjective *όχυρὸς*, as the German *fest* (very much) does to *fest* (firm). We may compare also the Latin *valde*, *validus*, and the French *fort*, mean-

ing both *very* and *strong*.

849 βῆ ῥ' ἰθὺς Διομήδεος.] *He went straight at Diomed.* For this genitive, conf. VIII. 336, XII. 106.

854 ἐτώσιον αἰχθῆναι.] *So that it sped on its course in vain, or more precisely, sped on a vain course.*

856 ἐπέεισε.] From *επερείδω*, *pressed hard on it*. Diomed's spear was not cast (859), but the wound was given hand to hand, so that *οὐτα* is used in its strict sense in line 858. Conf. IV. 540.

857 ὅθι ζωννύσκετο μίτρη.] *Where he was clothed in, or covered by, his shirt of mail, literally where he had put on his shirt of mail.* Conf. XXIII. 130. For *μίτρη* conf. IV. 137.

ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.  
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρώας τε  
δελσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ  
καύματος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, 865  
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης  
φαίνεται ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.  
καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
πάρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχνέων,  
δεῖξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς, 870  
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα

“Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα;  
αἰεὶ τοι ῥύγιστα θεοὶ τετληότες εἰμὲν  
ἀλλήλων ἰότητι, χάριν δ' ἀνδρεσσὶ φέροντες.  
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
οὐλομένην, ἣτ' αἶεν ἀήσυλα ἔργα μέμνηεν.  
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἑν' Ὀλύμπῳ,  
σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·  
ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,  
ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγέλαια παῖδ' ἀΐδηλον· 880  
ἦ νῦν Τυδεὸς υἱὸν, ὑπερφίαλον Διομήδεα,  
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.  
Κύπριδα μὲν πρῶτον σχεδὸν οὐτ' ασε χεῖρ' ἐπὶ καρπῷ,  
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.  
ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885  
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,  
ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυτῆσιν.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς  
“Μῆ τι μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.

865 καύματος.] *In time of, during, heat.* Conf. 523 for a similar use of the genitive.

875 σοὶ πάντες μαχόμεσθα.] *We are all at strife with thee, i. e. we all condemn what thou doest.* Conf. VI. 329, XIII. 118.

876 οὐλομένην.] *Pernicious.* Conf. I. 2.

ἀήσυλα ἔργα.] *Evil deeds, a lengthened form of αἰσῦλα, either derived from αἰσαι, or = αἰσῦλα, αἰσα, αἰνσα.*

880 ἀΐδηλον.] *Destructive, pernicious.* Vid. II. 455.

881 ὑπερφίαλον.] *Presumptuous.* Vid. III. 106.

887 ἔα = ἦν.] *a being put, Ionic, for ν, and the short ε for η.*



- ἔχθιστος δέ μοι ἔσσι θεῶν οἱ "Ολυμπον ἔχουσιν" 890  
 αἶεϊ γάρ τοι ἔρις τε φῖλη πόλεμοι τε μάχαι τε.  
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτὸν,  
 "Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.  
 τῷ σ' οἶτω κέλῃς τάδε πάσχειν ἐννεσίῃσιν.  
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἀλγέ' ἔχοντα" 895  
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδηλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων."  
 "Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900  
 ἡκέσσι· οὐ μὲν γάρ τι καταβηγνός γ' ἐτέτυκτο.  
 ὥς δ' ὅτ' ὅπως γάλα λευκὸν ἐπευγόμενος συνέπηξεν  
 ὑγρὸν ἐόν, μάλα δ' ὦκα περιστρέφεται κυκλώντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ' Ἥβη λούσεν, χαρίεντα δέ εἵματα ἔσσεν" 905  
 πᾶρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳν.  
 Αἰ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντα,  
 "Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,  
 παυσασαί βροτολογιγὸν Ἄρη' ἀνδροκτασιῶν.

893 σπουδῇ.] *With difficulty, scarcely*, as at II. 99.

894 τῷ.] *Wherefore.* The reasoning appears to be, that Herē is so self-willed that anything, done in opposition to the purpose of Zeus, may be supposed to be of her contrivance. Therefore, as Zeus was now favourable to the Trojans, it must have been by *her* plots that defeat had befallen the Trojan champion, Arēs.

ἐννεσίῃσιν.] *Counsels*, from ἐνίημι. Instrumental dative.

898 ἐνέρτερος Οὐρανιῶνων.] *Lower than the sons of Uranus*, i. e. than the Titans. The word is used elsewhere as a general name for the celestial deities, line 373 and I. 570.

902. And as when the juice (of the fig-tree), stirred quickly, curdles white milk, liquid before that, and

very rapidly is it stirred about by him who mixes it, so, &c. Some take ἐπευγόμενος with συνέπηξεν, and translate it *quickly curdles*. The aorist, συνέπηξεν, is of course frequentative. Another reading for περιστρέφεται, in the next line, is περιτρέφεται; it will mean, *and very rapidly doth it curdle about the hand of him who mixes it*. The clear meaning is that the drugs used by Pæon were as instantaneous in their action on Arēs' wound as the action of rennet is on milk; and that the blood &c. was, as it were, congealed on the instant into solid flesh.

906 κύδει γαίῳν.] *Rejoicing in his glory*, i. e. in the glory of his new dress and recovered health (vid. 448), not, certainly, in the glory which he had won from his encounter with Diomed.

**ΙΔΙΑΔΟΣ Ζ.**

## SUMMARY.

The battle goes against the Trojans. Helenus advises Hector to return to Troy, and direct a solemn procession and prayer to Athenê (1—115). Hector departs. Diomed and Glaucus meet in battle, but, recognizing one another as connected by old family ties of friendship, they exchange armour, and do not fight (116—236). Hecuba and the Trojan matrons offer vows in Athenê's temple for the safety of their country (237—312). Hector visits Paris, and urges him to come forth to the battle. Paris declares his readiness to do so. Helen complains about Paris' disregard of the opinion of others, and about her own disgrace as such a man's wife. Hector leaves them, and goes in search of his own wife Andromache (313—368). He finds her, at length, at the Scaean gate, with their little son Astyanax. They converse and then part (369—502). Paris has meanwhile put on his armour and accompanies Hector to the camp (503—529).

# ΤΗΣ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ Ζ.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνῇ·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἐνθ' ἔθυσε μάχῃ πεδίοιο,  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ροάων.

Αἶας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,  
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
υἷὸν Εὐσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω  
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ  
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·  
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναιῶν.  
ἀλλὰ οἱ οὔτις τῶνγε τότε ἤρκεσε λυγρὸν ἔλεθρον  
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἔππων

1 οἰώθη.] Was deserted by the Gods.

2 πεδίοιο.] This genitive, as at v. 212, may be taken as depending on the adverb of place ἐνθα, or as a genitive of place.

3 ἀλλήλων ἰθυνομένων.] While they flung straight at one another, as if it were βαλλόντων (αὐτῶν) ἰθὺς ἀλλήλων. Conf. v. 849.

9 φάλον.] The peak. Conf. III. 362.

14 ἀφνειὸς βιότοιο.] Rich in the

means of living, i.e. in possessions. The genitive is material, expressing that of which his riches consisted.

15 φιλέεσκεν.] Received hospitably, welcomed. Conf. III. 207.

16 ἤρκεσε.] Warded off, defended him against. For construction conf. II. 873.

17 ἀμφω θυμὸν ἀπηύρα.] For this double accusative, of the thing taken away, and the person from whom it is taken, conf. I. 275.

ἔσκεν ὑφηνίλοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δῆρσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20

βῆ δέ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη  
νῆϊς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳ.

Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος  
πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·  
ποιμαίνων δ' ἐπ' ὅεσσι μύγῃ φιλότῃ καὶ εὐνῇ, 25

ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.

καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα

Μηκιστηιάδης καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἀστυάalon δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·

Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30

ἔγχεϊ χαλκείῳ, Τεύκρος δ' Ἀρετάονα διον.

Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ

Νεστορίδης, Ἐλατον δέ ἀναξ ἀνδρῶν Ἀγαμέμνων·

ναῖε δέ Σατυνίεντος ἔρρειταιο παρ' ὄχθας 35

Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Δήϊτος ἥρως

φεύγοντ'· Εὐρύπυλος δέ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος

ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,

ὄξῃ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα

ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40

πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,

αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη

πρηνὴς ἐν κούρῃσιν ἐπὶ στόμα· παρὰ δέ οἱ ἔσθη

Ἀτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.

Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων 45

“Ζῶγρει, Ἀτρεὺς υἱέ, σὺ δ' αἶξια δέξαι ἄποινα.

πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

24 σκότιον.] *In secret*, i. e. a child whom she could not own, a bastard.

34 ἔρρειταιο.] From εὐρείτης = εὐρεῖς, *fair-flowing*.

38 ἀτυζομένῳ πεδίῳ.] *Rushing in terror over the plain*. Gen. of place.

39 βλαφθέντε.] *Caught*. Conf.

VII. 271. XV. 647.

45 λαβὼν ἐλλίσσετο γούνων.] *Caught hold of his knees and besought him*. Conf. I. 407. This genitive is sometimes used without the participle being expressed, as at IX. 451. It had better in any case be understood as partitive. Conf. Jelf, *Gr. Gr.* Vol. II. § 536, Obs. 6.

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τῶν κέν τοι χαρίσαιο πατὴρ ὑπερείσι' ἄποινα,  
εἴ κεν ἐμέ ζῶν πεπύθουτ' ἐπὶ νηυσὶν Ἀχαιῶν." 50

ᾧς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι θυρην.  
καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤϊδα

“ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55  
ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χεῖράς θ' ἡμετέρας, μὴδ' ὄντινα γαστέρι μήτηρ  
κοῦρον ἔοντα φέροι, μὴδ' ὅς φύγοι, ἀλλ' ἅμα πάντες  
Ἰλίου ἔξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ᾧς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρωες,  
αἷσιμα παρειπών. ὁ δ' ἀπὸ ἔθην ὥσατο χειρὶ  
ἥρῳ Ἀδρηστον· τὸν δὲ κρεῖων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὁ δ' ἀνερτάπετ', Ἀτρείδης δὲ  
λάξ ἐν στήθεσι βᾶς ἐξέσπασε μείλινον ἔγχος. 65  
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας

“ὦ φίλοι ἥρωες Δαναοὶ, θεράποντες Ἄρῃος,  
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν  
μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,  
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκῃλοι 70  
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

ᾧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστω.

48 πολύκμητος.] *Prepared with great labour.* Iron is here distinguished by this epithet as being a metal peculiarly difficult to work.

49 χαρίσαιο πατὴρ ὑπερείσι' ἄποινα.] *From which my father would gladly give thee an unbounded ransom.*

55 οὕτως.] *Thus.* Var. lec. αὐτως, which L. and S. understand as added contemptuously and with irony. *Why take you no better care, &c.?*

57 πρὸς Τρώων.] *By Trojans.*

58 γαστέρι.] *In her womb.* So

that we must take κοῦρον in the next line to mean not a born child, but an embryo.

59 μὴδ' ὅς φύγοι.] *Let not even him escape.*

60 ἀκήδεστοι καὶ ἄφαντοι.] *With no funeral rites, and utterly forgotten (or destroyed).*

62 αἷσιμα παρειπών.] *Rightly counselling him to do otherwise than he had intended.*

70 τὰ.] *These.* Sc. ἑνὰ. συλήσετε, like ἀπηύρα in line 17, takes here a double accusative.

ἐνθα κεν αἶτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,  
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75  
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος  
 "Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι  
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,  
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80  
 πάντη ἐποικόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
 φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.  
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,  
 καὶ μάλα τειρόμενοί περ' ἀναγκαίῃ γὰρ ἐπεύγει· 85  
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα  
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυλόγουσα γεραίᾳς  
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,  
 οἷξασα κληιδι θύρας ἱεροῖο δόμοιο,  
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολλὴ φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὑκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἥνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95

73. This is = *The Trojans would have been driven back again into Ilium by the Greeks beloved of Ares.* Adjectives compounded of a noun and verb, like Ἀρηϊφίλος, μητροκτόνος, &c. are said to have a passive force if they are proparoxytone (beloved of Ares), an active force if they are paroxytone (slaying one's mother), but the distinction is obviously one that cannot be preserved throughout the oblique cases.

81 πρὶν αὐτε κ.τ.λ.] *Before they flee and fall again into the arms of their wives.* The dative governed by ἐν does not properly suit with the action expressed by the verb πεσέειν. The full meaning of the phrase must therefore be *before they*

*fall into, and remain in, the arms of their wives.* Conf. XI. 311, XII. 107.

88. νηόν.] Acc. of motion to a place.

92 θάιναι.] This infinitive, and ὑποσχέσθαι in the next line = the 3rd person of the imperative. Conf. I. 20.

94 ἥνις.] Contracted for ἥνιας, from ἥνις = ἐνος, *last year's*, i. e. *yearlings*.

ἡκέστας.] Ionic for ἀέστας; (a negative and κεστὸς from \*κέντω, κεντέω, to goad) *ungoaded*, i. e. *that have never been put to the yoke*. The dialectical change of ἀ into η occurs in other words, e. g. ἡνεμέβεις, ἡνὸρέη.

αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρῆς,  
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.  
 ὃδ' Ἀχιλλῆά ποθ' ὠδέ γ' ἐδεΐδιμεν, ὄρχαμον ἀνδρῶν,  
 ὄνπερ φασὶ θεῶς ἐξ ἔμμεναι· ἀλλ' ὅδε λήην 100  
 μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν."

"Ὡς ἔφαθ', "Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπύθησεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,  
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρωσὶν ἀλεξήσουτα κατελθέμεν· ὥς ἐλελίχθεν.  
 "Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110

"Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπικούροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,  
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν  
 εἴπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισιν  
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115

"Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·  
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινὸν,  
 ἄντυξ ἧ πυμᾶτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ', Ἴππολόχοιο παῖς καὶ Τυδέος υἱὸς  
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρῶτερος προσέειπε βοῆν ἀγαθὸς Διομήδης

"Τίς δὲ σύ ἐσσι, φέριστε, καταβητῶν ἀνθρώπων;

101 οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.] *Nor can any one vie with him in strength.* ἰσοφαρίζειν said to be from ἴσος and φέρω, quasi ἰσοφερίζειν. The word stands sometimes absolutely, XXI. 194, sometimes, as here, with an accusative of the subject of rivalry, IX. 390.

111 τηλεκλειτός.] *Far-renowned.* Conf. V. 491.

113 βεῖω.] Lengthened form of βῶ, 2nd aorist subjunc. of βαίνω.

117. *And on both sides the black hide struck against his ankles and neck,—the rim, that is to say, which ran round the outside of his bossed shield.* ἄντυξ stands in apposition to δέρμα. Hector must be supposed to have slung his shield behind him when he went away.



οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνι κυδιανείρῃ  
 τὸ πρὶν ἅτ' αὖ μὲν νῦν γε πολλὸν προβέβηκας ἀπάντων 125  
 σὺ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.  
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀκτιώσων.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην.  
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκούργος, 130  
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν·  
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας  
 φεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι  
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου  
 θεινόμεναι βουπλήγῃ· Διώνυσος δὲ φοβηθεὶς 135  
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
 δειδύοντα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.  
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,  
 καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν  
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140  
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.

126 σὺ θάρσει.] Dative of the instrument whereby Glaucus was impelled to advance in front of the others.

127 δυστήνων κ.τ.λ.] *But (brave though thou be) of unhappy men are they the children who encounter my might.* Ἀντίω with the dative expresses a chance meeting, usually to the harm of the subject of the verb.

128 et seq.] These words sound strangely after what we have read in Bk. v. Diomed doubts whether Glaucus is a God or not, and yet he had received from Athene a clearness of vision to enable him to distinguish Gods and men, v. 127, 128. He declares, too, that with a God he will not fight, and that there is a curse on those who do so, and yet he had himself just wounded Aphrodite and Ares. Such a passage is a strong confirmation if not of the theory of the original fragmentary character of the entire *Iliad*, at least of

the theory that Book v. is properly a separate poem written to celebrate the exploits of Diomed, and built, as it were, into a story of which it formed no proper part.

134 θύσθλα χαμαὶ κατέχευαν.] *Let fall their thyrsi on the ground.* θύσθλα from θύω, may mean, generally, the sacred implements of the Bacchic orgies, or may be interpreted as the grammarians generally have interpreted it, of the implement, *par excellence*, the thyrsus, or sacred wand.

137 ὁμοκλή.] Dative of the instrument or means by which terror was caused.

138 θεοὶ ῥεῖα ζῶντες.] *The gods who live in ease*, elsewhere called *μάκαρες θεοὶ*. To see the contrast in Homer's mind between such a life as theirs and the lives of men on earth, a contrast which gives their force to these epithets, conf. xiv. 85—87 and xvii. 443—447.

εἰ δέ τις ἔσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,  
ἄσσουν ἴθ', ὥς κεν θᾶσσουν ὀλέθρου πείραθ' ἴκηαι."

Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός

"Τυδεΐδῃ μεγάλυμῃ, τίη γενεῇν ἐρεεύνεις; 145

οἷη περ φύλλων γενεῇ, τοίη δὲ καὶ ἀνδρῶν.

φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη

τηλεθώσασα φύει, ἕαρος δ' ἐπυγίγνεται ὥρη·

ὥς ἀνδρῶν γενεῇ ἡ μὲν φύει, ἡ δ' ἀπολήγει.

εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὅφρ' εὖ εἰδῆς 150

ἡμετέστην γενεῇν, πολλοὶ δέ μιν ἄνδρες ἴσασιν

ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο,

ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,

Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,

αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155

τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν

ᾠπασαν. αὐτὰρ οἱ Προΐτος κακὰ μῆσατο θυμῷ,

ὅς ρ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,

Ἀργεῖων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.

τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160

κρυπταδίῃ φιλότητι μνημέμεναι· ἀλλὰ τὸν οὕτι

πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.

143 ὀλέθρου πείρατα.] If we compare this phrase with νίκης πείρατα, VII. 102, it will appear that it means not *utter destruction*, for νίκης πείρατα will not mean *complete victory*, but rather *the end or issue of destruction*=*simply destruction*.

149 φύει.] Intrans. *grows*. This is not the proper sense of φύει, which is used elsewhere only transitively, but the sense of the passage seems to justify such a translation here, and it is the common one. The comparison is between φύλλων γενεῇ=φύλλα, the produce of the woods, and ἀνδρῶν γενεῇ=ἄνδρες.

152 μυχῶ Ἀργεος.] Dative of place. Ἀργεος is used here simply=the Peloponnese. Conf. II. 115, &c.

153 κέρδιστος.] *Most crafty*, a superlative of κέρδιος, formed from κέρδος, which has among its mean-

ings, *craft*. Vid. XXIII. 709.

158 φέρτερος ἦεν.] *Præter* is the subject here. Homer returns to Bellerophon at line 160, τῷ δὲ, κ.τ.λ.

160 ἐπεμήνατο.] *Was mad after*, i. e. *passionately loved*.

162 δαΐφρονα.] *Warlike*. We must give this sense here to the word (although the other sense *prudent* might appear to suit the passage better) because it has uniformly this meaning in all other passages of the *Iliad* from Bk. I. to Bk. XXIII. Conf. II. 23. The sequel of the story shows certainly that it applies very well to Bellerophon, and it will therefore be in strict accordance with Homeric usage to introduce it, though it is not specially applicable here. Conf. I. 122, κούστω, and IV. 182, &c. &c.

ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα  
 'Τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,  
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι, οὐκ ἐβελούσῃ.' 165  
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·  
 κτεῖναι μὲν ῥ' ἄλέεινε, σεβάσασατο γὰρ τόγε θυμῷ,  
 πέμπει δὲ μιν Λυκίηνδε, πόρεν δ' ὕγε σήματα λυγρὰ,  
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,  
 δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170  
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ῥέοντα,  
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης.  
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοὺς ἱέρευσεν.  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175  
 καὶ τότε μιν ἐρέεινε καὶ ἦττε σῆμα ιδέσθαι,  
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροντο.  
 αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν  
 πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,  
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·  
 καρτίστην δὴ τήνγε μάχην φάτο δύνειναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαιεν·

168 *σήματα λυγρὰ*, κ.τ.λ.] We must not understand these tokens to have been conveyed in writing, an art probably unknown in Homer's time. *γράφας* will mean *having drawn*, or *scratched*. For the various methods in which ideas, and sometimes very complex ideas, have been conveyed without the use of letters, vide Tylor's *Early History of Mankind*, Cap. 5. On Picture-writing and Word-writing.

176 *καὶ τότε*.] *Then*. *καὶ* is redundant, as at I. 478.

179 *ἀμαιμακέτην*.] Probably *invincible*, from a neg. and *μάχομαι*,

*lit. with whom none can fight*. It is also interpreted *furious*, from a intensive, and *μαίωμαι*.

185 *καρτίστην δὴ*, κ.τ.λ.] *And this, he said, was the most violent contest of men that he had ever entered*. Conf. VII. 155, and X. 456.

186 *ἀντιανείρας*.] Probably *equal to or a match for men*; just as the compound *ἄντιθεος* means *equal to the gods, godlike*.

187 *πυκινόν*.] Properly *closely put together*, and so *well put together, well contrived*. It is also explained as *close*, i. e. *well concealed, secret*.

κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον· τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνευ ἀμύμων Βελλεροφόντης. 190  
 ἀλλ' ὅτε δὴ γήγρωσκε θεοῦ γόνον ἦν ἔοντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμῆς βασιληίδος ἡμῖσι πάσης·  
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,  
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195  
 ἢ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,  
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.  
 Λαοδάμειῃ μὲν παρελέξατο μητίετα Ζεὺς,  
 ἢ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἀλλ' ὅτε δὴ καὶ κῆνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἦτοι ὁ καπ πεδίον τὸ Ἀλφειὸν οἶος ἀλῶτο,  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,  
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρναμένον Σολύμοισι κατέκτανε κυδαλίμοισιν,  
 τὴν δὲ χολωσάμενῃ χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἰππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·  
 πέμπε δέ μ' ἐς Τρόην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,  
 αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,

194 μὲν] = μὴν, as at I. 154, &c.  
 οἱ τέμενος τάμον.] *Assigned him a separate portion of ground.*

195 φυταλιῆς καὶ ἀρούρης.] These genitives depend upon the τέμενος in the preceding line. A comma is placed, in the common text, after καλόν. The punctuation in the text is Dindorf's. It can hardly be correct. If the comma is omitted after καλόν, it should be omitted also after ἄλλων in the preceding line.

198 παρελέξατο.] For this sense of λέγω, if λέγω indeed be the present from which it comes, *conf.* II. 435.

199 χαλκοκορυστήν.] *Clad in, or armed with brass.* *Conf.* ἱπποκορυστής, II. I.

200 καὶ κῆνος.] i. e. Bellerophon. This anger of the gods is inferred

from the death of two of his children at their hands.

201 ὃν θυμὸν κατέδων.] *Gnawing his own soul.* So too Bacon, "The parable of Pythagoras is dark, but true; *Cor ne edito, Eat not the heart.* Certainly, if a man would give it a hard phrase, those that want friends to open themselves unto, are cannibals of their own hearts." *Essays. Of Friendship.*

205 χρυσήνιος.] *With golden reins.* This word occurs elsewhere as an epithet of Ares, of Hades, and of Aphroditē. It is not a distinguishing epithet of Artemis, and does not seem to apply to her more than to any other divinity.

207 μάλα πόλλα.] *Very earnestly.* *Conf.* V. 528.

μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."

210

"Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.  
 ἔγχεος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μείλιχίοισι προσηΐδα ποιμένα λαῶν

"Ἥ ῥά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός·  
 Οἶνεὺς γάρ ποτε διὸς ἀμύμονα Βελλεροφόντην  
 ξείνισ' ἐνὶ μεγάροισιν ἐέκοσιν ἡματ' ἐρύξας·

215

οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλὰ·  
 Οἶνεὺς μὲν ζωστήρῃα δίδου φοῖνικι φαινόν,

220

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,  
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.

Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
 κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.

τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσοφ  
 εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

225

ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·

πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,  
 κτείνειν, ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κινήω,

210 φοῖνικι φαινόν.] *Bright with purple dye.* Dative of the instrument by which the brightness was caused. Conf. *τρία λεῖκά ἐλέφαντι.* v. 583.

220 δέπας ἀμφικύπελλον.] *A double cup.* Conf. note on i. 584.

226 ἔγχεα δ' ἀλλήλων ἀλεώμεθα.] *And let us avoid one another's spears,* that is, *let us not meet one another's spears, let us not engage in combat;* for the instinct of self-preservation, apart from any feeling of kindness, would have ensured a compliance with the literal directions given. Another reading is *ἔγχεσσι*, which is explained by L. and S. as = *ἀλεώμεθα (ὀρέξασθαι)* ἀλλήλων ἔγχεσσι, since *ἀλέομαι* does not govern a genitive, but is used either with an accusative of the thing (or, rarely, person) avoided; or, as at XXIII. 340, with an infinitive.

καὶ δι' ὀμίλου.] *Even in the crowd of combatants, i. e. not only when we meet singly, as now, but when care is necessary still to avoid striking one another at a venture.*

227 κλειτοί.] There is the same variety in the reading here as with the compound *τηλεκλειτοί.* The reading with the *ει* may be considered as established in every case but in the compound *πολυκλήτος*, iv. 438, for which word there is no other reading found.

228 κτείνειν.] *For me to slay.* So too in next line, *ἐκασμένον.* This class of infinitives is often used after a tense of *εἶναι*, &c., to define the nature of the state which that verb expresses; in other words, the infinitive marks off from the many possible results of the existence of Trojans, that one which Diomed had in his mind when he mentioned them,

πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ, ἐναιρέμεν, ὃν κε δύναι.  
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε 230  
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

"Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἴξαντε,  
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
ἐνθ' αὖτε Γλαύκῃ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235  
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

"Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,  
ἄμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες  
εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε  
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240  
πάσας ἐξείη· πολλῇσι δὲ κήδε' ἐφήπτο.

'Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,  
ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ  
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῦ λίθιοι,  
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.  
κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς  
δάδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῦ λίθιοι,  
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250  
ἐνθα οἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ  
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

viz. that they would do for him to slay. Conf. XIII. 312, *ῥησὶ μὲν ἐν μέσσοισιν ἀμύνειν εἰσὶ καὶ ἄλλοι*. In the passage in the text, the active or passive might be used without any real alteration of the sense.

230 *ἐπαμείψομεν* = *ἐπαμείψομεν*.

236. The genitives in this line are genitives of price. Conf. XI. 106.

237 *φηγόν*. *Οακ.* Acc. of motion to a place.

243 *ξεστῆς αἰθούσῃσι*.] *With corridors of polished stone*. This is either an instrumental, or, possibly, a modal, dative. Conf. X. 438.

*αἰθουσα*, from *αἰθω*, so called because it was built to catch the earliest rays of the sun.

248 *τέγχοι θάλαμοι*.] *Chambers under the main roof of the house*, and not part of the corridors, as the fifty chambers were, described in line 244.

251 *ἡπιόδωρος*.] *Fond*, literally *that gives soothing gifts*.

252 *Λαοδίκην ἐσάγουσα*.] *Sc. ἐαντήν*. On her way to (the chamber of) Laodice. Other compounds of *ἄγω* are thus used absolutely, with a seemingly intransitive force. Vid. Plato, *Phaedrus*, 227 c.

ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
 "Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;  
 ἦ μάλα δὴ τείρουσι δυσάνυμοι νῆες Ἀχαιῶν 255  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μέν', ὄφρα κέ τοι μεληιδέα οἶνον ἐνείκω,  
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν  
 πρῶτον, ἔπειτα δέ κ' αὐτὶς ὀνήσῃαι, αἶ κε πῆλυσθα. 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὥς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν."  
 Τὴν δ' ἡμέμβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ  
 "Μῆ μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτηρ,  
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 265  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον  
 ἄξομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι  
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελίης  
 ἔρχεο σὺν θιέεσσιν, ἀολλίσσασα γεραιάς· 270  
 πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερουσέμεν, αἶ κ' ἐλεήσῃ 275  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη' Ἴλου ἱρής,  
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελίης  
 ἔρχεο, ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσω, 280  
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκούεμεν. ὥς κέ οἱ αὖθι

253 ἐν τ' ἄρα οἱ φῦ χειρ.] *And she clung to his hand, lit. she grew, or was rooted in his hand.* The phrase is frequently repeated, *ol* is a dativus ethicus.

269 ἀγγελίης.] Probably, *the spoiler*. Vid. note on iv. 128. The *'ines* which follow are repeated, with

little change, from line 88 et seq.

281 ὥς κέ οἱ αὖθι γὰρ χάνοι.] *Would that the earth would straightway gape for him, i. e. to swallow him.* This is a solitary instance of *av* (or its Epic equivalent *ke*) inserted where the optative expresses a wish, *ὥς* with the optative is fre-

γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσὶ τε καὶ Πριάμφῳ μεγαλήτορι τοῖό τε παισίν.  
 εἰ κεύθον γε ἴδοιμι κατελθόντ' Ἀΐδος εἴσω,  
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι." 285

ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν  
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.  
 αὐτῇ δ' ἐς θάλαμον κατεβήσето κῆνεντα,  
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290  
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέριαν.  
 τῶν ἔν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνη,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,  
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295  
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,  
 τῇσι θύρας ὤϊξε Θεανῶ καλλιπάρῃος,  
 Κισσηΐς, ἄλοχος Ἀντήμορος ἵπποδάμοιο·  
 τὴν γὰρ Τρῳῆς ἔθηκαν Ἀθηναίης ἰέρειαν. 300  
 αἱ δ' ὅλον γῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.  
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡϊκόμοιο,  
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ

“Πότνι” Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305  
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάρειθε πυλᾶων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηφί,  
 ἧνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσῃς

quently used alone. Conf. xviii. 107. The acute accent of ὥς in the text is of course reflected from the enclitic *κε* which follows. Bekker reads *ὥς δέ*, and thus gets rid of the ungrammatical particle. αὐθι is an adverb both of time and of place; it may mean *straightway*, or *there*, where he stands.

288 κῆνεντα.] *Fragrant with incense.* Vid. III. 382.

292 εὐπατέριαν.] For Zeus was Helen's father.

295 νείατος ἄλλων.] Literally, *last of the rest*, i. e. *below all the rest*, the superlative being used, as it frequently is, where we should use a comparative.

301 ὅλον γῇ.] *With suppliant cry.* A modal dative, as at III. 2, &c.

309 ἱερεύσομεν] = *ιερεύσωμεν.* Conf. I. 141.



ἄστν τε καὶ Τρώων ἀλόχους· καὶ νήπια τέκνα.” 310

“Ὡς ἔφατ’ εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.  
ὥς αἱ μὲν ῥ’ εὐχοντο Διὸς κούρη μέγαλοιο,  
Ἔκτωρ δὲ πρὸς δώματ’ Ἀλεξάνδρῳ βεβήκει  
καλὰ, τὰ ῥ’ αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι  
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315

οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν  
ἐγγίθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρῃ.  
ἔνθ’ Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ’ ἄρα χειρὶ  
ἔγχος ἔχ’ ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πάρκης. 320

τὸν δ’ εὖρ’ ἐν θαλάμῳ περικαλλέα τεύχε’ ἔποντα,  
ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τίξ’ ἀφώοντα·  
Ἀργεῖη δ’ Ἑλένη μετ’ ἄρα δμῳῇσι γυναιξίν  
ἦστο, καὶ ἀμφιπτόλοισι περικλυτὰ ἔργα κέλευεν.  
τὴν δ’ Ἔκτωρ νείκεσσαν ἰδὼν αἰσχροῖς ἐπέεσσιν 325

“Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.  
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
μαρνάμενοι· σέο δ’ εἵνεκ’ αὐτὴ τε πτόλεμός τε  
ἄστν τόδ’ ἀμφιδέδωκε· σὺ δ’ ἂν μαχέσαιο καὶ ἄλλῳ,  
ῥυτινὰ που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330  
ἀλλ’ ἄνα, μὴ τάχα ἄστν πυρὸς δηϊοιο θέρηται.”

Τὸν δ’ αὖτε προσέειπεν Ἀλέξανδρος θεοειδής  
“Ἔκτορ, ἐπεὶ με κατ’ αἶσαν ἐνείκεσας οὐδ’ ὑπὲρ αἶσαν,

311 ἀνένευε.] *Refused to grant her prayer.* The opposite sense is expressed by *κατανεύω*, I. 527.

316 θάλαμον καὶ δῶμα καὶ αὐλήν.] *A bed-chamber, and a hall and a court.* The θάλαμος was the innermost room, opening out from the main room of the house (πρόδομος, here δῶμα). The αὐλή was the enclosed court within which the house itself stood. Conf. IX. 472, note.

319. *And in front of the shaft shone the brazen point, and around it ran a golden ring.* The πάρκης fastened the point of the spear on

to the δόρυ, or wooden shaft.

322 ἀφώοντα.] *Handling, or getting ready for use.*

326 καλὰ.] = καλῶς.

329 σὺ δ’ ἂν μαχέσαιο καὶ ἄλλῳ.] *And thou wouldst be indignant with any other, &c.* For this sense of μάχομαι, conf. V. 875.

331 ἄνα.] *Rise up* = the 2nd person of the imperative of ἀνίστημι. ἄν (VII. 168) = the 3rd person of the aorist indicative.

πυρὸς δηϊοιο.] *With hostile fire.* For the use of a genitive with this meaning, vide II. 415.

τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον,  
οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335  
ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.  
νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν  
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ  
λαῖον ἔσσεσθαι· νίκη δ' ἐπαμβέβηται ἄνδρας.  
ἀλλ' ἄγε νῦν ἐπιμεινον, Ἀρήϊα τεύχεα δύω· 340  
ἦ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' ὄτω."  
Ἦς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ·  
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισιν  
"Δᾶερ ἐμείο, κυνὸς κακομηχάνου, ὀκρυόεσσης,  
ὥς μ' ὄφελ' ἡματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345  
οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα  
εἰς ὄρος· ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,  
ἔνθα με κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,

336 ἀχρ' προτραπέσθαι.] *To turn to, i. e. to give myself up to grief.*

337 παρειποῦσα.] *Having counselled me to do something other than I had purposed.* Vide l. 62.

339 νίκη δ' ἐπαμβέβηται ἄνδρας.] *Now victory changes from one man to another, literally, changes the men (whom she favours).*

340 ἐπιμεινον...δύω.] This is elliptical. We must supply some such word as *hva*, or *ὥς ἂν* before *δύω*.

344 κυνὸς κακομηχάνου, ὀκρυόεσσης.] *Shameless plotter of mischiefs, abominable one that I am.* ὀκρυόεις is a lengthened form of *κρυβεῖς* = *κρυπτός*, literally, *chilling*.

346 προφέρουσα.] *Bearing me forward, or before it.* The sense of *πρὸ* here is the same as in *πρὸς ἰππῳ*. i. 3.

348 ἔνθα με κύμ' ἀπόερσε.] Literally, *where the wave swept me away, or overwhelmed me.* But, as the thing just wished for had obviously not happened, the result, too, though stated as a fact, stands in truth as a possible consequence of antecedents which have not been

furnished, and may hence be translated, as the sense requires, *would have swept me away, or would have overwhelmed me.* We find a complete parallel for this curious and unusual form of speech in *Æschylus, P. V. 747—750.* Ἀπόερσε is supposed by Buttman to come from *ἀποέρω*, an Ionic form of *ἀποδρῶ*, once a digammated word, as we see from the compound *νεοαρδής*. It has been referred to *ἀποέρρω*, but this word is only another form of *ῥέω*, which is probably the original form of *αρδῶ*, too. The aorist occurs three times, here and at *xxi. 283* and *329*. No other form of it occurs at all.

349 τεκμήραντο.] *Decreed.* The original sense of the noun *τέκμωρ* is a *sign*, i. 516. Hence a *boundary*, since it was by regularly appointed signs that boundaries were marked; the transition is very easy from this sense to that of *end*, as in *τέκμωρ Ἰλίου*, i. e. *the end fixed by fate for the existence of Ilium*, *vii. 30.* *Τεκμαίρομαι* expresses therefore the fixing of such a *τέκμωρ*,

ἀνδρὸς ἔπειτ' ὥφελλον ἀμείνονος εἶναι ἄκοιτις, 350  
 ὅς ῥῃδὴ νέμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.  
 τοῦτ' ὃν ῥ' ἄρ νῦν φρένας ἔμπεδοι οὐτ' ἄρ' ὀπίσσω  
 ἔσσονται τῷ καὶ μιν ἐπαυρήσεσθαι ὀίω.  
 ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,  
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
 εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,  
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
 ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἔσσομένοισιν."

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ  
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ' οὐδέ με πείσεις.  
 ῥῃδὴ γάρ μοι θυμὸς ἐπέσσεται ὅφρ' ἐπαμύνω 361  
 Τρώεσσ', οἱ μὲν ἐμεῖο ποθὴν ἀπείντος ἔχουσιν.  
 ἀλλὰ σὶν γ' ὄρνυθι τοῦτον, ἐπευγέσθω δὲ καὶ αὐτὸς,  
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.  
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὅφρα ἴδωμαι 365  
 οἰκῆας ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.  
 οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότηροπος ἴξομαι αὐτίς,  
 ἢ ῥῃδὴ μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.  
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας, 370  
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
 ἀλλ' ἤγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ  
 πύργῳ ἐφεστήκει γοῶσά τε μυρομένη τε.  
 Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,

and means to fix, appoint, destine; and it is used, too, to express the announcement as well as the appointment of it; for (says Buttmann) the expressions of a supreme power decreeing, and of another announcing, from divine knowledge those decrees, are commonly the same. The other senses of the word are post-Homeric.

351 *ὅς ῥῃδὴ.*] *Who had a sense of.*  
 353 *ἐπαυρήσεσθαι.*] *Will suffer the consequences.* The word is probably not ironical. Vid. i. 410.  
 356 *ἄτης.*] This word has the

double meaning of *infatuation*, and of the *woe* that follows from it. Or, perhaps, it may be explained always as = *curse*, whether the curse takes effect by prompting to folly, or by punishing it, or by bringing misfortune without reference to any previous misconduct. Whichever view be taken, the sense *infatuation* will suit the passage before us.

357 *ὀπίσσω.*] *Hereafter.* Conf. i. 343.

358 *ἀνθρώποισι.*] *Among men.* This may be explained as a dative of place. Conf. line 477. II. 285.

ἔσση ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν

375

“Εἰ δ' ἄγε μοι δμῳαί, νημερτέα μυθήσασθε·

πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;

ἥ ἐς πη ἐς γαλόων, ἥ εἰνατέρων εὐπέπλων,

ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι

Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;”

380

Τὸν δ' αὖτ' ὀτρυνή ταμὴν πρὸς μῦθον ἔειπεν

“Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,

οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων

οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι

Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται,

385

ἀλλ' ἐπὶ πυργῶν ἔβη μέγαν Ἴλιου, οὔνεκ' ἄκουσεν

τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἥ μὲν δὴ πρὸς τεῖχος ἐπείγουμένη ἀφικάνει,

μαινομένη εἰκυῖα· φέρεי δ' ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμὴν, ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ 390

τὴν αὐτὴν ὁδὸν αὐτὶς εὐκτιμένας κατ' ἀγυιάς.

εὔτε πύλας ἔκανε διερχόμενος μέγα ἄστυ,

Σκαίαις—τῇ γὰρ ἔμελλε διεξιμεναι πεδίονδε—

ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θεούσα

Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,

395

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὕλησση,

Θήβῃ Ἑποπλακίῃ, Κελίκεσσ' ἀνδρεσσιν ἀνάσσων·

τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.

ἥ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400

Ἐκτοριδὴν ἀγαπητὸν, ἀλγέκιον ἀστέρι καλῷ,

τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι

376 *Εἰ δ' ἄγε.*] Conf. I. 302.

The use of the singular in the passage before us is a proof how completely this often-repeated phrase had become a mere interjection. Conf. also VIII. 18.

378 γαλόων, ἥ εἰνατέρων.] Conf. III. 122.

384 *ἔς Ἀθηναίης.*] To (the house, or temple) of Athens, a common elliptical expression, in Greek, and

Latin. Conf. XXIV. 482.

393 *τῇ.*] Sc. *ὁδῷ.* By this way. Dative of place.

394 πολύδωρος.] Purchased with many presents. Vide XXII. 471, 472.

400 νήπιον αὐτῶς.] But an infant, like *ἄφρονα αὐτῶς*, III. 220. Literally an infant, just so (and nothing more).

Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.  
 ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·  
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
 “Δαιμόνιε, φθίσει σε τὸ σὸν μένος οὐδ' ἐλεαίρεις  
 παῖδά τε νηπιάχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ  
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ  
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410  
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,  
 ἀλλ' ἄχ'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.  
 ἦτοι γὰρ πατέρ' ἄμδν ἀπέκτανε διὸς Ἀχιλλεύς,  
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετάωσαν, 415  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τότε θυμῷ,  
 ἀλλ' ἄρα μιν κατέκτε· σὺν ἔντεσι δαιδαλέοισιν  
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420  
 οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἱ μὲν πάντες ἰὼ κλόν ἥματι Ἀἴδος εἴσω·  
 πάντα γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,  
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὄτεσσιν.  
 μῆτέρα δ' ἣ βασιλεύεν ὑπὸ Πλάκῳ ὕληέσση, 425

406 ἐν τ' ἄρα οἱ φῦ χειρὶ.] *And she grasped, or clung to, his hand.*  
 Vide l. 253.

408 χήρῃ σεῦ.] *Bereft of thee.*  
 The genitive is privative; conf. ὀφφάνδον κυρίων ἐτάρων. Pindar, *Isthm.* VII. 16.

413 ἀλλ' ἔχεα.] *Sc. ἔσται.*  
 418 μιν κατέκτε· σὺν ἔντεσι δαιδαλέοισιν.] *He burnt him, together with his arms of cunning workmanship.* It was an old Greek custom to burn or bury the arms of a hero with his body, as a mark of honour. Vid. Soph. *Ajax*, 577.

421. We find in these lines the relative clause placed first, an order not usual in Homer. Conf. IV. 44,

et seq.

422 Ἀἴδος εἴσω.] Like ἐς Ἀθηνάης, 384. *εἴσω* in this and similar phrases is added epeexegetically. The accusative here understood (ὀδόν) is the acc. of *motion to a place*, and is not governed by *εἴσω*.

424 βουσὶν ἐπ' εἰλιπόδεσσι.] *As they were watching their clumsy-footed oxen, literally their oxen that roll their feet about, from εἴλω and ποῦς.* As *εἴλω* is not used in this sense by Homer, Buttmann translates the adjective *stamping heavily their feet*, an expression which scarcely describes the tread of oxen. For the use of *εἴλω* in Homer, conf. I. 409, note.

τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,  
 ἂψ ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἅποινα,  
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.  
 "Ἐκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ  
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης, 430  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 μὴ παῖδ' ὀρφανικὸν θήρης χήρην τε γυναῖκα·  
 λαὸν δὲ στήσων παρ' ἔρινεόν, ἔνθα μάλιστα  
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.  
 τρὶς γὰρ τῆγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435  
 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα  
 ἡδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·  
 ἣ πού τις σφιν ἔνισπε θεοπροπίων εὐ εἰδώς,  
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνάγει."  
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ 440  
 "Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνὼς  
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·  
 οὐδέ με θυμὸς ἀνωγεν, ἐπεὶ μάθων ἔμμεναι ἐσθλὸς  
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445  
 ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.  
 εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν

428 βάλ' Ἄρτεμις ἰοχέαιρα.] *But Artemis delighting in arrows, (or, perhaps, showering arrows,) smote her in my father's palace.* ἰοχέαιρα is derived by some from *ἰός* and *χαίρω*, by others from *ἰός* and *χέω*. The meaning of the passage, of course, is simply that her mother died suddenly. The mode of thought deserves attention. We have here one of many instances of the all-pervading polytheism of the Homeric times. Just as the ordinary affairs of life (v. 428—430, and 500), the course of the seasons (II. 134), the succession of day and night (II. 57, XI. 1, 2), the violent convulsions of nature (VII. 478, XX. 56 et seq.), are under the protection of, or are occasioned by, some particular

Deity, so too the personal qualities (v. 1—3, VI. 156), and the good or bad fortunes of individuals (IV. 390, XXIV. 527 et seq.), are all bestowed by special acts of divine favour or displeasure. It would be easy to multiply instances to the same effect. The Homeric poems are full of them.

433 ἔρινεόν.] *Wild fig-tree.*

436 ἄμφ' Αἴαντε δύω.] *Vid. III. 146.*

442 αἰδέομαι.] *I fear the bad opinion of.* Conf. v. 530, 531.

447 et seq.] These lines are repeated from Agamemnon's speech, IV. 163. We find throughout Homer traces of this almost Asiatic fatalism. But it has little influence upon his heroes' actions. They fight none the less eagerly to prevent what

ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή  
 καὶ Πριάμος καὶ λαὸς ἔνμμελίῳ Πριάμοιο.  
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450  
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος,  
 οὔτε κασυγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 ἐν κονίῃσι πέσουσιν ὑπ' ἀνδράσι δυσμενέεσσιν,  
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
 δακρυόεσσαν ἀγῆται, ἐλεύθερον ἡμαρ ἀπούρας. 455  
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνους,  
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπιμείσεται ἀνάγκη·  
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσας  
 Ἑκτορος ἦδε γυνή, δὲ ἀριστεύεσκε μάχεσθαι 460  
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος.  
 χήτεϊ τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.  
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,  
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι." 465  
 Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ.  
 ἀψ' δ' ὁ πᾶς πρὸς κόλπον ἐϋζώνοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχεῖς,  
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,  
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470

they know fate has decreed as certain, or to bring about what it has forbidden. And such a representation is quite natural; for general theories interfere but little at any time with conduct, which must ever be the result of a stronger and more present stimulus than can be given by intellectual convictions, however certain, about a distant and unseen future.

452 οἳ κεν πέσουσιν.] *Who, it may be, will fall.* This use of *κε* (or *ἄν*) with the optative (or subjunctive) to express a future sense, though a less positive and precise sense than an actual future would express, is very common in Homer, as it is also in

later writers. Homer sometimes also uses the same moods, without *κε*, in the sense which they would have with it. Vide *infra*, l. 459, l. 262, and XXIII. 151.

455 ἐλεύθερον ἡμαρ.] *Thy day of liberty=thy liberty*, like *δούλιον ἡμαρ*, line 463.

456 πρὸς ἄλλης.] *At the will of another woman.*

466 οὐ παιδὸς ὀρέξατο.] *Reached (his hands) out to (take) his child.* We find *ὀρέγεσθαι* used with a genitive of the object towards which one reaches, XVI. 321, 322, and with a dative (here not expressed) of that with which one reaches, XXIII. 99.

ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.  
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο παίδιμος Ἔκτωρ,  
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώωσαν·  
αὐτὰρ ὅγ' ὄν. φίλον υἷον ἐπέκ κύσε πῆλέ τε χερσίν,  
εἶπεν ἐπενξάμενος Δίί τ' ἄλλοισιν τε θεοῖσιν 475

“Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι  
παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,  
ὧδε βίην τ' ἀγαθὸν καὶ Ἴλιον ἴφι ἀνάσσειν·  
καὶ ποτὲ τις εἴησι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’  
ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα 480  
κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

ᾧς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν  
παῖδ' ἐόν. ἡ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ  
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν 485

“Δαιμονίη, μή μοί τι λήν ἀκαχίξω θυμῷ·  
οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Αἰῖδι προιάψει·  
μοῖραν δ' οὐτινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
οὐ κακὸν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
ἀλλ' εἰς οἶκον ἰούσα τά σ' αὐτῆς ἔργα κόμιζε, 490  
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσὶ μελήσει

474 ὅγ'.] This word may be taken as redundant (conf. III. 409), or better as standing in contrast with the *τὴν μὲν* of the previous line. Cf. I. 246.

477 Τρώεσσιν.] Probably among the Trojans. Local dative.

480 ἐκ πολέμου ἀνιόντα.] This accusative depends on *εἴησι* in the line before, say of *him as he returns from the war*. We find in Herodotus a similar accusative of the object spoken about. Τότε δὲ ὁ Θεμιστοκλῆς κείνῳ τε καὶ τοῖς Κορινθίοις πολλὰ τε καὶ κακὰ ἔλεγε, VIII. cap. 61.

φέρει. χαρεῖν.] *May he bear. May his mother rejoice.* This expression of a wish by the optative without *ἄν* (or *κε*) is common, both

in Homer, and in later writers.

486 μή μοι] *Do not, I pray you.* Μοι is a *dativus ethicus*.

488 πεφυγμένον] = *πεφευγότα*. This is the ordinary sense of the perf. pass. of *φεύγω*. Conf. XXII. 219, &c.

489 ἐπὴν τὰ πρῶτα γένηται.] *From the first moment of his birth.* These words do not suit precisely with what has gone before, although the sense which they express is obvious. The whole sentence means, that no man has ever escaped his destiny, and that from the time of his birth it was certain that he never would. For a somewhat parallel expression, conf. I. 235.

492 ἔργον ἐποίχεσθαι.] *To approach, and so to set about, their task.* Conf. I. 31.



πᾶσιν, ἔμοι δὲ μάλιστα, τοι Ἴλιφ ἔγγεγάασιν."

Ὡς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἔκτωρ  
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495

ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.

αἴψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας

Ἔκτορος ἀνδροφόνιοιο, κιχήσατο δ' ἐνδοθι πολλὰς

ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνώρσεν.

αἱ μὲν ἔτι ζῶν γόον Ἔκτορα φ' ἐνὶ οἴκῳ 500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο

ἔζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθ' ἔνεν ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὅγ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῷ,

σεύατ' ἔπειτ' ἀνὰ ἄστρῳ, ποσὶ κραπνοῖσι πεποιθώς. 505

ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,

δεσμὸν ἀπορρήξας θελῇ πεδίῳ κροαίνων,

εἰώθως λούεσθαι ἑυρρεῖος ποταμοῖο,

κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

ᾧμοις αἰσσοῦνται· ὁ δ' ἀγλαῇφι πεποιθώς, 510

ρίμφα ἐ γούνα φέρεי μετὰ τ' ἦθεα καὶ νομὸν ἵππων·

ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,

τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ, ἐβεβήκει

καυχалоὺν, ταχέες δὲ πόδες φέρων. αἴψα δ' ἔπειτα

Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν 515

στρέψεσθ' ἐκ χώρης, ὅθι ἦ ὀρίζε γυναικί.

506 ἀκοστήσας ἐπὶ φάτῃ.] *Fed with abundance of barley at the manger.* The word ἀκοστήσας occurs only in this passage, which is repeated at xv. 263, &c. We have good evidence of the existence of a word ἀκοστή, *barley*, though Homer, it is true, never uses it. Ἀκοστήσας then will be derived from this, just as κριθιάσας (by which the Grammarians explain it) is derived from the equivalent κριθή.

507 θελῇ πεδίῳ.] Genitive of the place in which the action of the verb takes place, like ἐρχομαι, or διέτρεσσον πεδίῳ, *passim*, so too

508 λούεσθαι ποταμοῖο.] *Conf. v. 6, &c.*

511. The grammar is here irregular, but the sense quite obvious. No verb occurs to which the δ of the preceding line is nominative.

512 κατὰ.] *Down from*, as at xviii. 615 *a passim*.

513 ἠλέκτωρ.] *The sun.* Vid. xix. 398. The derivation is quite uncertain. The most likely perhaps, is that which makes it another form of ἠλεκτρος = λέκτρων ἀμέτοχος. For this change of α negative into η conf. ἠκέστας, line 94.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής

“ Ἡθεῖ, ἣ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω  
δηθύνων, οὐδ’ ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.”

Τὸν δ’ ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ 520

“ Δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλὰ ἐκὼν μεθιῖς τε καὶ οὐκ ἐθέλεις· τὸ δ’ ἐμὸν κῆρ

ἄχνηται ἐν θυμῷ, ὅθ’ ὑπὲρ σέθεν αἰσχρὸν ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἵνεκα σείω. 525

ἀλλ’ ἴομεν· τὰ δ’ ὀπίσθεν ἀρεσσόμεθ’, αἶ κέ ποθι Ζεὺς

δώῃ ἐπουρανίοισι θεοῖς αἰετιγενέτησιν

κρητῆρ᾽ ἀστήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιούς.”

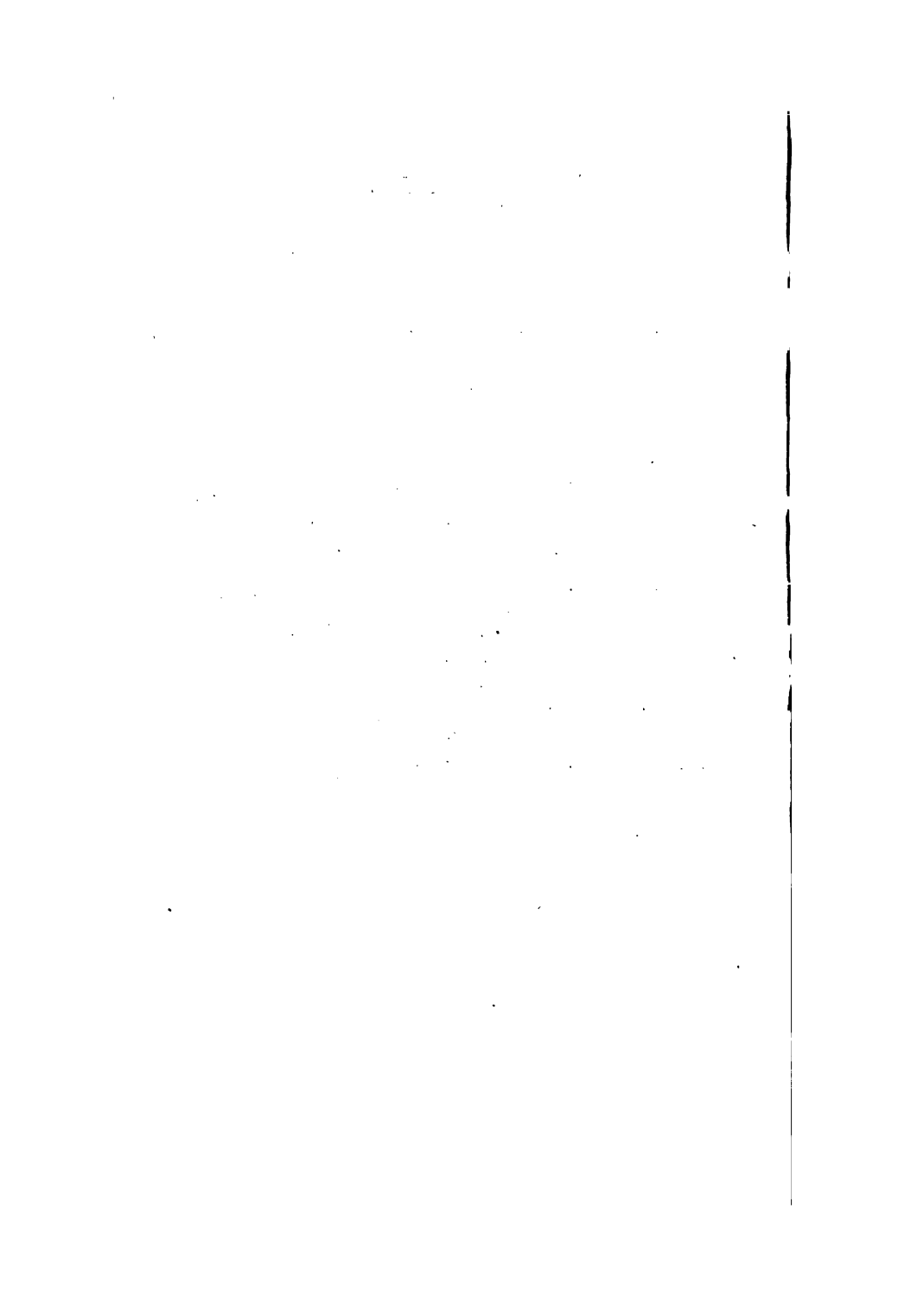
521 *ὃς ἐναΐσιμος εἴη.*] *Who was fair or who observed due measure (in speaking of thee).* So κατ’ αἶσαν, III. 59, *within due measure, fairly.*

523 *ἐκὼν.*] *Of your own will, wilfully,* not, that is, under the compulsion of fear. On fear, as a compelling force, so great as to make actions done under its influence scarcely appear voluntary, vide Aris-

totle, *Eth. Nicom.* III. 12, sec. 1, 2, 3.

526 *ἴομεν*] = *ἴομεν.* Conf. I. 141.

528 *κρητῆρ᾽ ἐλεύθερον.*] *The bowl of freedom,* i. e. the bowl drained or poured out in libations to celebrate or return thanks for freedom; for slavery at least was the lot of captives taken in war. Vide I. 455 IX. 591—594, XXIV. 752, &c. &c.



ΙΛΙΑΔΟΣ Η.

## SUMMARY.

The appearance of Hector and Paris gives the advantage to the Trojans. Athena and Apollo agree, in order to end the fighting, that Hector is to challenge the best of the Greeks to single combat. Helenus proclaims the divine will, and Hector obeys (1—91). The other Greeks hesitate, whereupon Menelaus offers himself as the champion. Agamemnon dissuades him from the unequal combat (92—122). At the instigation of Nestor nine heroes offer themselves. Lots are drawn, and Ajax is chosen (123—205). Combat of Ajax and Hector. Hector is struck down, but restored by Apollo. Night separates the combatants (206—312). Nestor gives advice that the bodies of the slain should be buried, and the camp fortified. Antenor, before the Trojan assembly, advises the restoration of Helen and her possessions. Paris is willing to restore the possessions but refuses to give up Helen (313—364). Priam sends that offer to the Greeks, with a request for a truce that the bodies may be burnt. The offer is refused, but the truce is agreed upon (365—413). The dead, on both sides, receive funeral rites. The Greeks construct a rampart and trench about their camp. Poseidon looks with indignation upon the work, fearing that the glory of it will eclipse that of the walls which he and Apollo had built for Laomedon. Zeus consoles him, telling him that, when the Greeks have departed, he can cast their work down with his waves (414—463). The Greeks and Trojans take their evening meal, and prolong their feast into the night. A terrible thunderstorm occurs, a sign of the plans which Zeus was forming for their ruin (464—482).

# ΤΗΣ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ Η.

Ὄς εἰπὼν πυλέων ἐξέσσντο φαίδιμος Ἑκτωρ,  
 τῷ δ' ἅμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ  
 ἀμφότεροι μέμασαν πολεμίζειν ἡδὲ μάχεσθαι  
 ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν  
 οὖρον, ἐπεὶ κε κάμωσιν ἐυξέστης ἐλάτησιν 5  
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,  
 ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.  
 Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,  
 Ἄρην ναιετάοντα Μενέσθιον, ὃν κορυνήτης  
 γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις· 10  
 Ἑκτωρ δ' Ἡϊονῆα βάλ' ἔγχρῃ ὀξυόεντι  
 αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.  
 Γλαῦκος δ', Ἴππολόχοιο πᾶϊς, Λυκίων ἀγὸς ἀνδρῶν,  
 Ἴφινόου βάλε δουρὶ κατὰ κρατερὴν ὕσμινην  
 Δεξιᾶδην, ἵππων ἐπιάλμενον ὠκείων, 15  
 ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.  
 Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη  
 Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,

4 ἔδωκεν.] This aorist is frequentative, i. e. it does not state the event as one which has actually happened at any one given time, but at an indefinite number of times, no one of which is particularized. Conf. IX. 131, 132.

6 πόντον ἐλαύνοντες.] *Stirring the sea.* ἐλαύνειν means originally *to set in motion*, and it is here used, literally, in the same sense as that in which it occurs, figuratively, at I.

576.

12 ὑπὸ στεφάνης εὐχάλκου.] *Beneath the strong brazen rim of his helmet.*

16 ὦμον.] *On the shoulder.* This accusative is governed directly by the previous verb βάλε, and adds a point of further detail to the previous accusative Ἴφινου, in apposition to which it stands. Conf. XI. 240, &c. &c. This construction is a very common one in Homer.

βῆ ῥα κατ' Οὐλύμποιο καρήνων αἶξασα  
 Ἴλιον εἰς ἱερήν. τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων, 20  
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.  
 ἀλλήλοισι δὲ τώγε συναντήσθην παρὰ φηγῶ.  
 τὴν πρότερος προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων  
 "Τίπτε σὺ δ' αὖ μεμανῖα, Διὸς θυγατερ μεγάλιοι,  
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν; 25  
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην  
 δῶς; ἐπεὶ οὔτι Τρώας ἀπολλυμένους ἐλεαίρεις.  
 ἀλλ' εἰ μοί τι πίθιοι, τό κεν πολὺ κέρδιον εἴη,  
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα  
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰσόκε τέκμωρ 30  
 Ἰλίου εὔρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ  
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ."

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 "ὦδ' ἔστω, Ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτῇ  
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρώας καὶ Ἀχαιοὺς. 35  
 ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;"

Τὴν δ' αὖτε προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων  
 "Ἐκτορος ὄρσωμεν κρατερὸν μένος ἵπποδάμοιο,  
 ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι, 40

21 βούλετο νίκην.] Here simply, *he wished for victory*. Βούλομαι is used, elsewhere, of the *will* of a God, where ἐθέλω would be used of a man. Conf. i. 67, viii. 204, &c.

26 ἑτεραλκέα νίκην.] *Victory inclining first to one side, then to another, uncertain victory*. Others explain it as = *deciding itself for one of two parties, decisive victory*. Herod. viii. 11, τοὺς δ' ἐν τῇ ναυμαχίᾳ ταύτῃ ἑτεραλκῶς ἀγωνιζομένους νύξ ἐπελθοῦσα διέλυσε, appears conclusive in favour of the former view, — a view which suits the passages in Homer in which the word occurs, though they are not by themselves conclusive as to its meaning. Ἑτεραλκῆς is, of course, a fixed epithet:

of *νίκη*, not specially applicable when victory was given, as here, to the Greeks. Conf. iii. 243.

29 παύσωμεν πόλεμον.] Observe that the active voice is here used. Apollo was proposing to put an end to a war in which others were engaged, vid. line 36. If one of the combatants had been speaking, the middle would have been used.

30 τέκμωρ.] *The appointed end*, vide note on vi. 349.

39 ἦν τινά που Δαναῶν προκαλέσsetαι.] *If by any means he may challenge some one of the Greeks = so that he may challenge &c., if we can make him do so. προκαλέσsetαι = προκαλέσsetαι*. Conf. i. 141.

οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ  
οἶον ἐπόρσειαν πολεμίζειν Ἐκτορι δῶν."

"Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ  
βουλὴν, ἣ ῥα θεοῖσιν ἐφύδαε μητιώσιν  
στῇ δὲ παρ' Ἐκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν

45

"Ἐκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,  
ἦ ῥά νύ μοί τι πίθοιο; κασίγνητος δέ τοί εἰμι  
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος  
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι·

50

οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.  
ὥς γάρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετῶν."

"Ὡς ἔφαθ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα, μῦθον ἀκούσας,  
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
μέσσου δούρως ἐλὼν τοὶ δ' ἰδρύνθησαν ἅπαντες.

55

καδὲ δ' Ἀγαμέμνων εἷσεν εὐκνήμιδας Ἀχαιοὺς.  
καδὲ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων  
ἔξεσθη, ὄρνισιν ἐοικότες αἰγυπιοῖσιν,

φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγυόχοιο,  
ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἴατο πυκναί,  
ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυαί.

60

οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρίξ  
ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς·

42 οἶον ἐπόρσειαν πολεμίζειν.] *May set him alone to fight, from ἐπόρνυμι.*

44 σύνθετο.] Here = *perceived*.

56 μέσσου δούρως.] Genitive of the part taken hold of.

59 ἐοικότες.] There is some doubt whether the word means here in the form of, or only after the manner of. It is used not unfrequently in similes, and, of course, in the latter sense. *Od. v. 51* is a complete parallel; and the resemblance is there explained by the Scholiast as consisting not in the form taken, but in the manner of movement.

63 οἷη δέ κ.τ.λ.] *And like a rip-*

*ple which spreads over the sea from the west wind as it just rises.* νέον adv. = *new*stl. The genitive Ζεφύροιο probably depends upon φρίξ, φρίξ Ζεφύροιο being = *the ripple caused by the west wind*. Another possible interpretation would make Ζεφύροιο a genitive of time = *when the west wind is blowing*. This would here be much the same as making the genitive absolute; but in fact every genitive absolute admits of being explained either as a causal genitive, or as a genitive of time, or of place. Conf. II. 397, v. 865, &c.

64. μελάνει δέ τε πόντος ὑπ' αὐτῆς.] *And the sea grows black*



τοῖαι ἄρα στίγες εἶατ' Ἀχαιῶν τε Τρώων τε 65  
 ἐν πεδίῳ. "Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε"

Κέκλυτέ μεν, Τρῶες, καὶ εὐκνήμιδες Ἀχαιοί,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ὄρκια μὲν Κρονίδης ὑφίζυγος οὐκ ἐτέλεσσεν,  
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70  
 εἰσόκεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,

ἡ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.  
 ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν  
 τῶν νῦν, ὄντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνάγει,  
 δεῦρ' ἵτω, ἐκ πάντων πρόμος ἔμμεναι "Ἐκτορι δῖφ. 75

ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·  
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναηκέϊ χαλκῷ,  
 τεύχεα συλῆσας, φερέτω κοίλας ἐπὶ νῆας,  
 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80

εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὐχος Ἀπόλλων,  
 τεύχεα συλῆσας οἴσω προτὶ Ἴλιον ἱρὴν  
 καὶ κρεμῶω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,  
 τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,  
 ὄφρα ἔ ταρχύσωσι κερηκομώντες Ἀχαιοί, 85

*beneath it.* There is some difficulty with these words. Μελάνω, = μελανῶ, is a transitive verb; so that we must either take μελάνει to be, not a present, but an imperfect (from μελανέω), which (says) self is sometimes used for the present, when the thought which the sentence expresses is not merely an indefinite proposition true at the present moment, but is referred in the speaker's mind to some time past. Conf. XVI. 29, σὺ δ' ἀμύχανος ἔπλεω, Ἀχιλλεῦ. Or, we must suppose the present of a transitive verb to be used here in an intransitive sense. Various readings are, μελανεῖ, from μελανέω, a neuter form certainly found in late Greek, e. g. in Apoll. Rhod. and Callimachus; but for which there is no sufficient authority here; and πόντον, which will of course be governed by

the transitive μελάνει. Πόντον is the reading given by Aristarchus. 'Ττ' αὐτῆς will then mean beneath it(self), —the usual, not to say the invariable sense of αὐτός, in Homer.

70 τεκμαίρεται.] *He determines,* vide VI. 349.

73 ὑμῖν μὲν γὰρ ἔασιν.] *Now since there are among you, &c.* That for which a reason is here given is stated afterwards.

77 ταναηκέϊ χαλκῷ.] *With a long-pointed spear.* From ταναός (τείνω) and ἀκῆ..

79 δόμεναι.] The infinitive here = the 3rd person of the imperative, *let him restore.*

ὄφρα πυρὸς με λελάχωσι.] *Literally that they may give me a portion in the funeral fire—that I may receive funeral honours at their hands.*

85 ταρχύσωσι.] *That they may*

σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεί Ἑλλησπόντῃ  
καί ποτέ τις εἴπησι καὶ ὀφρυγόνων ἀνθρώπων,  
νῆτ' πολυκλήϊδι πλέων ἐπὶ οἶνοπα πόντον,  
'ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,  
ἔν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.' 90  
ὥς ποτέ τις ἑρέειν τὸ δ' ἐμὸν κλέος οὔ ποτ' ὀλεῖται."

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
αἰδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.  
ὄψ' δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν  
νεῖκει ὀνειδίξων, μέγα δὲ στεναχίζετο θυμῷ 95

"ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·  
ἦ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,  
εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίος εἰσιν.  
ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,  
ἡμενοὶ αὖθι ἐκαστοὶ ἀκῆριοι, ἀκλεῆς αὐτως 100  
τῶδε δ' ἐγὼν αὐτὸς θωρήσομαι· αὐτὰρ ὑπερθεῖν  
νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."

Ἦς ἄρα φωνήσας κατεδύετο τεύχεα καλά.  
ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ  
Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105

*bury with due rites.* According to L. and S. *ταρχύνω* is a shorter form of *ταριχεύω*, *to embalm*. The Scholiast derives it from *ταραχή* contracted into *ταρχή*, and seems to interpret it of the signs of grief which relations would shew at a funeral.

86 *ἐπὶ πλατεί Ἑλλησπόντῃ.* By the broad Hellespont. This epithet has given some trouble to commentators, as being scarcely applicable to a strait which is somewhat less than a mile in breadth. It has been translated *salt*, a sense in which it is certainly used by Herodotus II. 108. But we may suppose the Hellespont spoken of here as a river, as it would in fact present itself to the eyes of those who looked down upon it from the Troad, and as a river it would be far the broadest within view.

92 *σιωπῇ.* Circumstantial or

modal dative. Conf. III. 2, 8.

99 *γένοισθε.* This optative may be explained as expressing a wish. More probably however it is = a softened future, *you are likely to, you might as well, become*. The optative without *ἄν* (or *κε*) is sometimes so used in Homer. Conf. IX. 358, XXIII. 151.

100 *ἀκῆριοι.* Here passive, *disheartened, fearful*. We find it used actively, *δέος ἀκῆριον, disheartening fear*, v. 817.

*ἀκλεῆς αὐτως.* *Ingloriously thus*. For *αὐτως* conf. III. 222, VI. 400. "Ακλεῆς, thus accentuated, is a neuter, used adverbially.

101 *τῶδε.* *To meet him, or against him*. Dativus incommodi, commonly following verbs in any way expressing hostility. Conf. I. 277, &c.

102 *νίκης πείρατα.* *The issue of victory=victory*. Conf. VI. 143.

εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν  
 αὐτός τ' Ἀτρεΐδης, εὐρυκρεῶν Ἀγαμέμνων,  
 δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
 “Ἀφραΐνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ  
 ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο, κηδόμενός περ, 110  
 μῆδ' ἔθειλ' ἐξ ἔριδος σεῦ ἀμείνουνι φωτὶ μάχεσθαι,  
 Ἐκτορι Πριαμίδῃ, τόντε στυγέουσι καὶ ἄλλοι.  
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνι κυδιανείρῃ  
 ἔρρυγ' ἀντιβολῆσαι, ἵπερ σέο πολλὸν ἀμείνων.  
 ἀλλὰ σὺ μὲν νῦν ἴξεν ἰὼν μετὰ ἔθνος ἑταίρων, 115  
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.  
 εἴπερ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,  
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησιν  
 δηῖτον ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”  
 ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως, 120  
 αἰσιμα παρειπῶν· ὁ δ' ἐπείθετο. τοῦ μὲν ἔπειτα  
 γηθόσυνον θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο.  
 Νέστωρ δ' Ἀργεῖοισιν ἀνίστατο καὶ μετέειπεν  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·  
 ἦ κε μέγ' οἰμῳῆκε γέρον ἱππηλάτα Πηλεὺς, 125  
 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἠδ' ἀγορητὴς,  
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθειεν ᾧ ἐνὶ οἴκῳ,  
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.  
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἐκτορι πάντας ἀκούσαι,

106 *ἔλον.*] If the chiefs of the Achæans had not sprung up, and caught hold of thee, to restrain thee.

109 *τῇ.*] Adverbial. *At all.* ταύτης ἀφροσύνης is governed by χρὴ, which unmistakably takes a genitive in other passages of Homer, *Od.* I. 124, III. 14.

112 *στυγέουσι.*] *Fear.* I. 186.

117 *ἀδειῆς.*] This is the only passage in which the antepenultimate is short. When it is long the δ is generally doubled, but, according to Buttman, unnecessarily, as the word probably took a digamma after the δ.

μόθου.] *The tumult of battle.* The

word occurs again at 241.

121 *αἰσιμα παρειπῶν.*] *Vid.* VI. 62. Here too the force of *παρὰ* must be given in the translation, *counselling him to something other than he was minded to do before.* So too *παρέπεισεν*, in the preceding line.

127 *ὅς ποτέ κ.τ.λ.*] *Who once, asking questions of me, was greatly delighted in his dwelling, enquiring (as he did) about the race and offspring of all the Argives.* Ἐπείων is here used in the somewhat unusual sense of *enquiring*, a sense which belongs properly to the middle and not to the active form. It is so used at I. 62.

πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι,  
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἄϊδος εἶσω.  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 ἡβῶμ' ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο  
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,  
 Φειᾶς παρ' τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135  
 τοῖσι δ' Ἐρευθαλίῳν πρόμος ἴστατο, ἰσὺ θεὸς φῶς,  
 τεύχε' ἔχων ἄμοισιν Ἀρηϊθόοιο ἀνακτος,  
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην  
 ἄνδρες κίκλησκον καλλίξωνοί τε γυναῖκες,  
 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῷ, 140  
 ἀλλὰ σιδηρεῖη κορυφή ῥήγνυσκε φάλαγγας.  
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὔτι κράτε' γε.  
 στενωπῷ ἐν ὄφῳ, ὅθ' ἄρ' οὐ κορυφή οἱ δλεθρον  
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς  
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὐδεῖ ἐρείσθη· 145  
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.  
 καὶ τὰ μὲν αὐτὸς ἔπειτ' ἐφόρει μετὰ μῶλων Ἄρης.  
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,  
 δῶκε δ' Ἐρευθαλίῳνι, φίλῳ θεράποντι, φορῆναι·  
 τοῦ ὕγε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150  
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδεΐδισαν οὐδέ τις ἔτλη·  
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν  
 θάρσει φ'· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων  
 καὶ μαχόμεν οἱ ἐγὼ, δῶκεν δέ μοι εὐχος Ἀθήνη.  
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155  
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.  
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·

134 ἐγχεσίμωροι.] Probably  
*spearmen*. Conf. II. 840.

138 ἐπὶ κλησιν.] *By an additional  
 name*, cognate accusative. If we  
 compare XXII. 506, we shall see that  
*κικλήσκω*, or *καλέω*, governs an ac-  
 cusative of the person spoken of, as  
 well as the cognate accusative, which  
 comes thus to stand adverbially.

144 χραῖσμε.] We find here the  
 full construction of *χραίσμεν*, the

accusative of the thing warded off  
 (*δλεθρον*) and the dative of the per-  
 son from whom it is warding off (*ol*).  
 Conf. I. 28.

149 84.] Introduces the apo-  
 dosis.

156 παρήγορος.] *For he lay, huge  
 as he was, stretched out on this side  
 and on that*; probably from *παρὰ*  
 and *αἶρω*.

τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.  
 ὑμέων δ' οὔπερ ἔασιν ἀριστῆες Παναχαῖων,  
 οὐδ' οἱ προφρονέως μέμαθ' Ἐκτορος ἀντίον ἐλθεῖν." 160

“Ὡς νεῖκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.  
 ὦρτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,  
 τοῖσι δ' ἐπ' Αἴαντες, θοῦρην ἐπιειμένοι ἄλκῃν,  
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὅπῃν Ἴδομενῆς, 165

Μηριόνης, ἀτάλατος Ἐνναλίῳ ἀνδρεϊφόντῃ,  
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
 ἃν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·  
 πάντες ἄρ' οὔγ' ἔθελον πολεμίζειν Ἐκτορι δίφ.  
 τοῖς δ' αὖτις μετέειπε Γερήμεος ἱππότης Νέστωρ 170

“Κλῆρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·  
 οὗτος γὰρ δὴ ὀνήσει ἐκκνήμιδας Ἀχαιοὺς·  
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἱ κε φήγῃσιν  
 δηῖτον ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

ᾧς ἔφαθ', οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος, 175  
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο.  
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
 ὦδε δὲ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν

159 *οἱ*.] The *οἱ* in this line is a relative pronoun, which, somewhat unusually, here precedes the demonstrative—viz. the *οἱ* of the succeeding line. We may remark, as a grammatical irregularity, the change of persons from *ἔασιν* to *μέμαθε*.

161 *ἐννέα πάντες*.] Probably, *making up the full number of nine*.

168 *ἄν*] = past tenses indicative, *ἄνα* = present imperative, of *ἀνίστημι*.

171. *Draw lots now throughout or through your whole number, (so that we may see) on whom the lot may fall.* The common reading in this line is *πεπάλασθε*, from *παλάσσω*, used, as in *Od.* ix. 331, in the sense which belongs commonly to *πάλλω*. The two meanings of *παλάσσω*, (1) *to besprinkle or stain*, and (2) *to draw*

*lots*, are connected through *to shake*,—the original meaning of the earlier form, *πάλλω*. *Παλάσσω* is used only in the perf. pass. (with an active force), in the sense of *to draw lots*. *Πεπάλασθε* is a form of which I can offer no explanation. Another reading, *πεπάλασθε*, has been proposed, but on conjecture only. It would be a reduplicated second aorist from *πάλλω*.

175 *ἐσημήναντο*.] *Put their mark upon*, for writing was probably unknown, vi. 169.

176. It was usual, in prayer, to look and to stretch the hands in the direction of the supposed residence of the God who was addressed. Conf. i. 350, 351, iii. 364, ix. 568.

“Ζεὺ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,  
ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180

“Ὡς ἄρ’ ἔφαν, πάλλεν δὲ Γερήνιος ἱππότης Νέστωρ,  
ἐκ δ’ ἔθορε κλῆρος κυνέης, ὃν ἄρ’ ἤθελον αὐτοί,  
Αἴαντος· κῆρυξ δὲ φέρων ἄν’ ὄμιλον ἀπάντη  
δεῖξ’ ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.  
οἱ δ’ οὐ γινώσκοντες ἀπηνῆναντο ἕκαστος. 185

ἀλλ’ ὅτε δὴ τὸν ἴκανε φέρων ἄν’ ὄμιλον ἀπάντη,  
ὅς μιν ἐπυγράψας κυνέη βάλε, φαίδιμος Αἴας,  
ἥτοι ὑπέσχεθε χεῖρ’, ὃ δ’ ἄρ’ ἔμβαλεν ἀγχι παραστάς,  
γυνὴ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.  
τὸν μὲν πὰρ πόδ’ ἐὼν χαμάδις βάλε φώνησέν τε 190

“ὦ φίλοι, ἥτοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτὸς  
θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.

ἀλλ’ ἄγετ’, ὅφρ’ ἂν ἐγὼ πολεμήϊα τεύχεα δύω,  
τόφρ’ ὑμεῖς εὐχεσθε Διὶ Κρονίῳ ἀνακτι  
συνῇ ἐφ’ ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται, 195  
ἥε καὶ ἀμφαδίην, ἐπεὶ οὕτινα δείδιμεν ἔμπης·  
οὐ γάρ τίς με βίῃ γε ἐκὼν ἀέκοντα δίηται,  
οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ’ ἐμὲ νῆϊδά γ’ οὕτως  
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”

“Ὡς ἔφαθ’, οἱ δ’ εὐχοντο Διὶ Κρονίῳ ἀνακτι· 200  
ᾤδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν

“Ζεὺ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,  
δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·  
εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,

184 δεῖξ’ ἐνδέξια πᾶσιν.] Probably *showed it to all in order*, or *in turn passing from left to right*. Conf. I. 597.

193. We find here, as frequently, *ὅφρα* and *τόφρα* answering one another = *while*, and *in the mean while*, as at IV. 220, 221, &c.

196 ἔμπης.] The meaning of the word here is not certain. It may mean *at all*, or *nevertheless*, i. e. though they might reasonably be objects of fear. Conf. XII. 326,

XIV. 1.

197 δίηται.] *Shall drive me off, put me to flight*, said to be akin to *deōs*, *deidō*, *dēdia*; but we find it used where no notion of inspiring fear can come in, vid. xv. 681. The use of the subjunctive, without *ἄν* = the future, occurs elsewhere. Conf. I. 262.

199 τραφέμεν.] Here used intransitively. Conf. XXI. 279, *ὅς ἐνθάδε γ’ ἔτραφ’ ἀριστος*.

ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὕπασσον." 205

ᾧς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῇ.  
αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσατο τεύχη,  
σεύατ' ἐπειθ' οἷός τε πελώριος ἔρχεται Ἀρης,  
ὅστ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὔστε Κρονίων  
θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210  
τοῖος ἄρ' Αἴας ὥρτο πελώριος, ἔρκος Ἀχαιῶν,  
μειδίων βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν  
ἦε μακρὰ βιβὰς, κραδῶν δολιχόσκιον ἔγχος.  
τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,  
Τρῶας δὲ τρόμος αἰνὸς ὑπὶ λυθε γυῖα ἕκαστον, 215  
Ἔκτορ' ἄρ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·  
ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι  
ἀψ' λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.  
Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον,  
χαλκεον ἑπταβόειον, ὃ οἱ Τυχλὸς κάμε τεύχων, 220  
σκυτοτόμων ὄχ' ἄριστος, ἧλ' ἐνὶ οἰκίᾳ ναίων·  
ὅς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον,  
ταύρων ζατρεφών, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.  
τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας

210 ἔριδος μένει ξυνέηκε.] Just like *ἐριδι ξυνέηκε*. Conf. I. 8.

212 μειδίων βλοσυροῖσι προσώπασι.] *Smiling with terrible aspect*, circumstantial or modal dative, as at line 92.

215. We find in this line three several accusatives, after *ὑπὶ λυθε*. Two are not unfrequent, the second giving greater precision to the notion of the first, as at III. 438. The third accusative *ἕκαστον* is similar to phrases we frequently meet, as III. 279, VIII. 347, where the use of the singular after the plural brings out more fully that what is said applies to every individual.

217 ἀναδύναι.] Here = *to shrink* or *retreat*.

218 χάρμη.] This word means probably *the joy of battle*, and hence, as here and elsewhere in Homer, simply *battle*. The dative is best

explained by our supposing the construction elliptical. The entire phrase might be e. g. *χάρμη μάχεσθαι*, and the dative would then be modal.

220 κάμε τεύχων.] If we take *κάμε* here as neuter, the phrase is = *καμὼν ἐτενξε, fashioned with toil*; if as active, *κάμε* will itself mean *worked at and completed*, and the *τεύχων* following is redundant. Conf. note on *καμόντας*, III. 278.

222 σάκος αἰόλον.] *A shield quickly turned about*. Conf. III. 185, and VII. 238.

223 ταύρων ζατρεφών.] *Of stout bulls' hides*. Material genitive. Conf. X. 261. *Ταῦρος* (like *βοῦς*, line 238), but only when an adjective is added, may stand for the hide of the animal, and not only for the animal itself.

στῇ ῥα μάλ' Ἔκτορος ἐγγὺς, ἀπειλήσας δὲ προσήνδα 225

“Ἐκτορ, νῦν μὲν δὴ σάφα εἶσαι οἴοθεν οἶος

οἶοι καὶ Δαναοῖσιν ἀριστῆς μετέασιν,

καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν

κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν 230

ἡμεῖς δ' εἰμὲν τοιοῖοι οἱ ἂν σέθεν ἀντιάσαιμεν,

καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ

“Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,

μήτι μευ ἥντε παιδὸς ἀφαιρουὶ πειρήτιζε 235

ἡὲ γυναικὸς, ἡ οὐκ οἶδεν πολεμῆια ἔργα.

αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·

οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν

ἄζαλέην, τό μοι ἐστι ταλαύρινον πολεμίζειν·

οἶδα δ' ἐπαῖξαι μόθον ἱππων ὠκείων 240

οἶδα δ' ἐνὶ σταδίῃ δητῶ μέλπεσθαι Ἀρηϊ.

ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα

235 ἀφαιρουὶ.] *Feeble*. Probably a form of φαῦλος, φλαῦρος, with a euphonic.

πειρήτιζε.] *Make trial of*, i. e. try to frighten. Conf. XX. 200, 201.

239 τό μοι ἐστι ταλαύρινον πολεμίζειν.] Probably so that I can fight stoutly. Τὸ, in this case, must be taken as = δι' ὃ. Conf. III. 176. Or the passage may be taken = *which is my stout manner of fighting*, the infinitive πολεμίζειν standing by itself with the force of a substantive. Or, lastly, *which (shield) I have stout for battle*. The obvious objection to this is the presence of the neuter τῶ, where βῶν ἄζαλέην has gone before; but the Scholiast quotes a passage completely parallel, νεφέλη δὲ μιν ἀμφιβέβηκε Κνωπῇ τὸ μὲν οὐπὸς ἔρωει, *Od.* XII. 74. The explanation given by the Scholiast of these and similar passages is, that since there are two synonymous words, βοῖς and σάκος, νεφέλη and νέφος, &c., the relative clause agrees,

not with the feminine word expressed, but with its neuter equivalent. It is better to suppose the general notion of the antecedent to account here for the neuter (as in οὐκ ἀγαθὸν πολυκοιρανῆ, II. 204, &c. &c.), and to neglect the accident of there being an equivalent neuter word in existence. Vide Jelf, *Gr. Gr.* § 381. The parallel, however we explain it, is sufficient to justify the proposed translation.

241. And I know how, in close fight, to dance a war-dance (or sing a war-song) before dread Arès, i. e. I know how to fight hand to hand, with allusion, no doubt, to the yells and gestures which barbarians employ in battle, partly to relieve their own feelings, partly to terrify their enemies.

242 ἀλλ' οὐ, κ.τ.λ.] *But, since I do not choose to watch an opportunity, unawares to thee, and strike thee, such an one as thou art, but (would do it) openly, if it so be that I can hit thee—*



λάβρῃ ὀπιπτεύσας, ἀλλ' ἀμφοδὸν, αἶ κε τύχωμι."

Ἡ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,  
καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245  
ἀκρότατον κατὰ χαλκὸν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.  
ἔξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής·  
ἐν τῇ δ' ἐβδομάτῃ ρινῶ σκέτο. δεύτερος αὐτὲ  
Αἴας διογενὴς προτεῖ δολιχόσκιον ἔγχος,  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἶσιν. 250  
διὰ μὲν ἀσπίδος ἦλθε φαιωνῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαυδάλου ἡρήρειστο·  
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα  
ἔγχος· ὃ δ' ἐκλινθὴ καὶ ἀλεύατο κῆρα μέλαιναν.  
τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255  
σύν ῥ' ἔπεσον, λείουσιν εἰκότες ὠμοφάγοισιν  
ἢ συστὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν.  
Πριαμίδης μὲν ἔπειτα μέσον σάκος οὐτασε δουρί,  
οὐδ' ἔρρηξεν χαλκὸν, ἀνεγνάμφθη δέ οἱ αἰχμῇ.  
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260  
ἦλθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,  
τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκκειν αἷμα.  
ἀλλ' οὐδ' ὥς ἀτέληγε μάχης κορυθαίολος Ἴκτωρ,  
ἀλλ' ἀναχασσάμενος λίθον εἶλετο χειρὶ παχείῃ  
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265  
τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον  
μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκίς.  
δεύτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν αἰέρας

We must suppose Hector to have been brandishing his spear as he spoke these words, and in this way to have given his adversary notice that he accepted the challenge to begin the battle. The action will thus supply, as it were, the missing apodosis, just as if Hector had added, 'I give thee warning that I am about to dart my spear.' The words τοιοῦτον ὄντα may be taken either as a real acknowledgement on Hector's part, of Ajax' prowess;

or as inserted ironically, in allusion to Ajax' own previous assertion of it.

244. This passage is repeated in great part from III. 355 et seq.

258 οὐτασε.] This word is used where the blow is given at close quarters; where the spear is flung the word used is βάλε (line 250).

262 τμήδην δ' αὐχέν' ἐπῆλθε.] And it reached his neck, and cut it open. τμήδην (adverb from τέμνω), literally cuttingly, not so as to pierce it, but to gash it open.

ἦκ' ἐπιδιήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,  
 εἶσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270  
 βλάψε δέ οἱ φίλα γούναθ'. ὁ δ' ὕπτιος ἔξετανύσθη  
 ἀσπίδ' ἐνυχριμβθεῖς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.  
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,  
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,  
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275  
 Ταλθύβιός τε· καὶ Ἰδαῖος, πεπνυμένω ἄμφω·  
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον  
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·

“Μηκέτι, παῖδε φίλῳ, πολεμίζετε, μηδὲ μάχεσθον·  
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς· 280  
 ἄμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.  
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας  
 “Ἰδαῖ’, Ἐκτορα ταῦτα κελεύετε μνηθήσασθαι·  
 αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους. 285  
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἥπερ ἂν οὗτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ  
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε  
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,  
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290  
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσέκε δαίμων

269 ἐπέρεισε δὲ ἴν' ἀπέλεθρον.]  
*And he put to it (lit. pressed upon it)*  
*immense force. For ἀπέλεθρον vide*  
*v. 245.*

270. *And he broke in the shield,*  
*having struck it with a rock like a*  
*mill-stone, i. e. of huge size.*

271 βλάψε.] *He loosened or lamed.*  
 This verb is used to express any kind  
 of harm or obstruction. VI, 39,  
 XXIII. 545.

272 ἀσπίδ' ἐνυχριμβθεῖς.] *Dashed*  
*against his shield, as he would, of*  
*course be, if he were struck violently*  
*and fell forwards over his shield.*  
 The phrase has been explained, but  
 unnecessarily, as = *having had his*  
*shield dashed against him.*

279 παῖδε.] *My sons.* The ad-  
 dress of an old man, to those younger  
 than himself. The messenger uses it  
 in addressing King Œdipus, Soph.  
*O. T.* 1008.

282 νυκτὶ πιθέσθαι.] *Literally*  
*to obey the night, i. e. to do that*  
*which the approach of night seems*  
*to necessitate, and so to command.*

289 πινυτήν.] From πνέω, πέν-  
 πνυμαί, with iota inserted; *wisdom.*  
 περί.] This word as it stands is  
 a preposition governing Ἀχαιῶν. In  
 this and similar passages (e.g. περί  
 κῆρι, IV. 53), another reading is  
 πέτοι = περισσώς, *exceedingly.* The  
 enclitic περ is a shortened form of  
 this word.

ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην·  
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·  
 ὥς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,  
 σούς τε μάλιστα ἕτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295  
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἀνακτος  
 Τρῶας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἵτε μοι εὐχόμεναι θεῶν δύσονται ἀγῶνα.  
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω.  
 ὄφρα τις ὧδ' εἴησιν Ἀχαιῶν τε Τρῶων τε 300  
 'Ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,  
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε·'  
 ὧς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,  
 σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι·  
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305  
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν  
 ἦε, ὁ δ' ἐς Τρῶων ὄμαδον κίε. τοὶ δ' ἐχάρησαν,  
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιώντα,  
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·  
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310  
 Αἴαντ' αὖθ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ  
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρητότα νίκη.  
 Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,  
 τοῖσι δὲ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315  
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,  
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἐτίσης. 320  
 νῶτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν

298 θεῶν δύσονται ἀγῶνα.] *Will enter the divine assembly; that is, the assembly, the object of which is divine worship.*

309 ἀάπτους.] Vide I. 567.

314 84.] Introduces the apodosis of the sentence.

316 διέχευαν.] *Cut up, that is,*

*into large pieces; the further process is described by the words following.*

321 νῶτοισι διηνεκέεσσι γέραιρεν.] *Bestowed on (Ajax) by way of honour slices cut from the whole length of the chine. For this as a mark of respect vide note on v. 752.*

ἦρως Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,  
 Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνεται βουλῇ· 325  
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν  
 “ Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν  
 πολλοὶ γὰρ τεθνῶσι κερηκομόωντες Ἀχαιοὶ  
 τῶν νῦν αἶμα· κελαινὸν ἐϋρροον ἀμφὶ Σκάμανδρον  
 ἐσκέδασ’ ὄξυς Ἄρης, ψυχὰς δ’ Ἀϊδόσδε κατήλθον· 330  
 τῷ σε χρὴ πόλεμον μὲν ἄμ’ ἠοὶ παῦσαι Ἀχαιῶν,  
 αὐτοὶ δ’ ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς  
 βοῶσι καὶ ἡμιόνοισιν· ἀτὰρ κατακήμεν αὐτοὺς  
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ’ ὁστέα παῖσιν ἕκαστος  
 οἰκαδ’ ἄγῃ, ἔτ’ ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335  
 τύμβον δ’ ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες  
 ἄκριτον ἐκ πεδίου· ποτὶ δ’ αὐτὸν δέλομεν ὠκα  
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν,  
 ἐν δ’ αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,  
 ὄφρα δι’ αὐτῶν ἱππηλασίῃ ὁδὸς εἴῃ· 340  
 ἕκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,  
 ἣ χ’ ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐούσα,  
 μὴ ποτ’ ἐπιβρίσῃ πόλεμος Τρώων ἀγερῶχων.”  
 “Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνησαν βασιλῆες.  
 Τρώων αὖτ’ ἀγορὴ γένετ’ Ἰλίου ἐν πόλει ἄκρῃ, 345

328 γάρ.] That for which a reason is given follows. Conf. line 73.

332 κυκλήσομεν.] This and several of the following forms are subjunctives. Conf. I. 141.

336 τύμβον ἕνα ἄκριτον.] *One common mound*, one, that is, under which all the ashes were placed with no external marks to distinguish them. That they were kept separate under it may be gathered from the preceding lines.

χεύομεν ἐξαγαγόντες.] *Let us heap up, and construct, or draw, a* not common sense of ἐξάγειν. The word, however, is so used by Thu-

cydides, *μείζων γὰρ ὁ περιβολὸς πανταχῇ ἐξήχθη τῆς πόλεως*, Lib. I. 93. This scheme of Nestor's appears to have been a plan for constructing fortifications in time of truce, under pretence of burying the dead.

338 εἴλαρ.] *A defence*, literally *a means of repelling (the enemy)*. It is derived from εἰλέω or εἰλω, the ground meaning of which is *to drive*. The inanimate object is described therefore by its effect. For εἰλέω conf. I. 409.

342 ἀμφὶς ἐούσα.] *Surrounding them.*

δεινῇ, τετρηχυῖα, παρὰ Πριάμοιο θύρῃσιν.

τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἥρχ' ἀγορεύειν

“Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπικούροι,  
ῥφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

δεῦτ' ἄγερ', Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350

δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ

ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν

[ἐλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

“Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 355

ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·

“Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·

οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,

ἐξ ἅρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοῖ. 360

αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω.

ἀντικρὺ δ' ἀπόφημι, γυναικα μὲν οὐκ ἀποδώσω·

κτήματα δ' ὅσσ' ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ

πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθῆναι.”

“Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη 365

Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος,

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπικούροι,

ῥφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ, 370

καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·

353 ἵνα μὴ ῥέξομεν ὧδε.] *If we do not act thus.* ἵνα is here an adverb = *where*, i. e. *in the case that*. Ideas properly of place and of manner are not unfrequently interchanged. Conf. *passim* the various meanings of e. g. πῇ and πού.

359 ἀπὸ σπουδῆς.] *Seriously.*

360 ἔπειτα.] *Then* = in that case.

362 ἀντικρὺ δ' ἀπόφημι.] *I declare plainly or flatly.* ἀπόφημι is

sometimes used as here, and as ἀπέειπεν is at line 416; sometimes it is = *I refuse*, opposed to κατὰφημι, *I assent*. The former sense is only epic. For the latter vide Soph. *O. C.* 317, and *Il.* I. 515.

363 ἡμέτερον δῶ.] *To my house.* The accusative is of motion to a place. δῶ is a shorter form of δῶμα (as κρῖ is of κριθῆ), and, probably, like κρῖ, an earlier form.

ῥῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας  
 εἰπέμεν Ἀτρείδης, Ἀγαμέμνων καὶ Μενελάω,  
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·  
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσιν 375  
 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς  
 κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων  
 ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,  
 [δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν·] 380  
 ῥῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἄρης  
 νηὶ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν  
 στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κήρυξ

“Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἡνάγει Πριάμῳ τε καὶ ἄλλοι Τρῶες ἀγανοὶ  
 εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,  
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·  
 κτήματα μὲν ὅς' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν  
 ἡγάγετο Τροίηνδ'—ὥς πρὶν ὠφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·  
 κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὐ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἡνώγει εἰπεῖν ἔπος, αἶ κ' ἐθέλητε  
 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς 395

κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων  
 ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

ὄψ' δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης

“Μῆτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400  
 μῆθ' Ἑλέην· γνωτὸν δὲ, καὶ ὅς μάλα νήπιός ἐστιν,

372 ῥῶθεν.] *At*, literally *from*, *day-break*; that being, as it were, regarded as the point of departure.

378 διακρίνη.] Here *separate*.

383 νηὶ πάρα πρύμνῃ.] *At the stern of the ship*. Πρύμνη, alone, is generally used in this sense = *νηὶ πρυμνῇ* (which would seem the cor-

rect reading in the text).

392 κουριδίην ἀλοχον.] Probably *the wedded wife*. *Vid.* I. 114.

401 γνωτὸν δὲ, καὶ ὅς μάλα νήπιός ἐστιν.] = *γνωτὸν δὲ ἐστὶ καὶ αὐτῷ ὅς μάλα νήπιός ἐστιν*. *But even a very fool may know*. The verbal in *τος* expresses that which admits of

ὡς ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται."

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,  
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.

καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405

"Ἰδαί', ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,  
ὥς τοι ὑποκρίνονται ἐμοὶ δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὔτι μεγαλῶν

οὐ γάρ τις φειδῶ νεκῶν κατατεθνηώτων

γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μελίσσόμεν ὄκα. 410

ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."

ᾧς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,

ἄψορον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.

οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,

πάντες ὁμηγερέες, ποτιδέγμενοι ὅππότε ἄρ' ἔλθοι 415

Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν

στάς ἐν μέσσοισιν, τοὶ δ' ὠπλίζοντο μάλ' ὄκα,

ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην

Ἀργεῖοι δ' ἐτέρωθεν εὐσσέλμων ἀπὸ νηῶν

ὠτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,

ἐξ ἀκαλαρρείταιο βαθυρρούου Ὀκεανοῖο

οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.

ἐνθα διαγνῶναι χαλεπῶς ἦν ἀνδρα ἕκαστον

being an object of the action which the verb expresses; the verbal in *τεος* that which ought to be such an object.

402 ὀλέθρου πείρατα.] *The end or issue, of destruction; i. e. destruction.* Vid. VI. 143.

408 *But as far as concerns the dead, I grudge you not (the permission) to burn them.* Μεγαλῶν is properly to think great, hence to think too great, to envy, or grudge. Conf. ἀμέγαρος, II. 420.

410 πυρὸς μελίσσόμεν ὄκα.] Added epexegetically, and dependent for their construction upon φειδῶ, which is elsewhere followed by an infinitive. Eur. *Ion*. 16. For

the genitive *πυρὸς*, vide II. 415.

416 ἀπέειπε.] Simply *declared, related*. There is no sense implied of the message brought being a refusal of what had been proposed. Conf. IX. 309, XXIII. 361.

417 ὠπλίζοντο.] *Made themselves ready.*

422 ἀκαλαρρείταιο.] *Quietly flowing, from ἀκαλὸς (dark) and ῥέω.*

424 διαγνῶναι χαλεπῶς ἦν.] *Then was it difficult to distinguish, literally it was (for them) to distinguish with difficulty.* The passage must be translated as if χαλεπὸν stood instead of the χαλεπῶς in the text; for the context shews that the assertion made is that the task of distinguish-

ἀλλ' ὕδατι νύζοντες ἄπο βρότον αἱματοέοντα,  
δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν. 425

οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ  
νεκροὺς πυρκαϊῆς ἐπεινήνεον ἀχνύμενοι κῆρ,  
ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.  
ὥς δ' αὐτως ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ 430  
νεκροὺς πυρκαϊῆς ἐπεινήνεον ἀχνύμενοι κῆρ,  
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἦώς, ἔτι δ' ἀμφιλύκη νύξ,  
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,  
τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντος 435  
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν  
πύργους θ' ὑψηλοὺς, εἰλαρ νηῶν τε καὶ αὐτῶν.  
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,  
ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη  
ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440  
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Ὡς οἱ μὲν πονέοντο κερηκομώντες Ἀχαιοί·  
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ  
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.  
τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων 445

“Ζεῦ πάτερ, ἧ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν  
ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;  
οὐχ ὁράς ὅτι δ' αὐτε κερηκομώντες Ἀχαιοὶ  
τεῖχος ἐτειχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον  
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας; 450

ing was a difficult one,—not that to distinguish with difficulty was possible. Cf. VIII. 400 for an exact parallel.

425 βρότος.] *Gore.* *broτός,* mortal.

428 πυρκαϊῆς ἐπεινήνεον.] *They heaped up on the funeral pile.* The genitive is governed by the *ἐπὶ* in composition with the verb.

433 ἀμφιλύκη νύξ.] *The morning twilight.* The word ἀμφιλύκη (like λευκός, λυχρός, &c.) is said to

come from the obsolete λῦξ, or λύκη, *light*. The masculine of the adjective is not found, and the feminine is used, after Homer's time, as a substantive.

447 ἐνίψει.] Future of \*ἐνίσπω, not of ἐνίπτω, which always means *to rebuke*. The line has been variously rendered. The best proposed interpretation appears to be *who will yet refer to the immortals his thought and counsels*.



τοῦ δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικλῖνεται ἡώς·  
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων  
ἥρῃ Λαομέδοντι πόλυσσάμεν ἀθλήσαντε."

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς  
"ὦ πόποι, ἐννοσίγαι' εὐρυσθενὲς, οἷον ἔειπες. 455

ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,  
ὃς σέο πολλὸν ἀφαιρότερος χειράς τε μένος τε  
σὸν δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικλῖνεται ἡώς.  
ἄγρει μὰν, ὅτ' ἂν αὐτε κερηκομόωντες Ἀχαιοὶ  
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν, 460  
τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεύαι,  
αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,  
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.  
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465  
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.  
νῆες δ' ἐκ Δήμνοιο παρέστασαν οἶνον ἄγουσαι  
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνῆος,  
τόν ῥ' ἔτεχ' Ἑψιπύλῃ ὑπ' Ἰήσωνι, ποιμένι λαῶν.  
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470  
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.  
ἐνθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί,  
ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,  
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῆσι βόεσσιν,  
ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475  
παννύχιοι μὲν ἔπειτα κερηκομόωντες Ἀχαιοί

451 ὅσον τε.] *As far as.* Heyne reads, after Aristarchus, *ὅσην*, sc. *ἐφ' ὅσην γῆν*. The whole account from 443 is marked with great probability as an interpolation.

461 & 462 καταχεύαι. καλύψαι.] These infinitives stand here=imperatives. Conf. i. 20.

463 ἀμαλδύνηται.] *May be destroyed.* For word, vid. xii. 18.

470 χωρὶς.] Adverbial, *separately*, *by themselves*, for the others had to buy their wine. Ἀγέμεν is

epexegetical=*for them to take away.*

473 χαλκῷ. αἰθωνι σιδήρῳ.] Datives of the instrument by which the wine was purchased. The genitive of price might have been used with equal correctness.

474 αὐτῆσι βόεσσιν.] When cattle, or other beasts, employed in man's service (as e.g. ἵπποι, κάμηλοι, &c.) are mentioned in the plural, the adjective agreeing with them is always feminine.

δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπ'ίκουροι  
 παννύχιος δέ σφιν κακὰ μήδετο μητιέτα Ζεὺς  
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·  
 οἶνον δ' ἐκ δεπῶν χαμάδις χέον, οὐδέ τις ἔτλη  
 πρὶν πῖευν, πρὶν λεῖψαι ὑπερμενεί Κρονίωνι.  
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

480

481 ὑπερμενεί Κρονίωνι.] Dativus commodi. I. 127, 159, 315.

482 ὕπνου δῶρον ἔλοντο.] Took to themselves or enjoyed the gift of sleep. Sleep being, as Buttmann remarks, the great gift of the Gods,

and not the work of man—a suprasensible, supernatural influence; a view which may explain the use of such an adjective as *δμβρόσιος* as an epithet for it. Vide II. 19.



ΙΛΙΑΔΟΣ Θ.

## SUMMARY.

Zeus holds an assembly of the Gods, and bids them all refrain from helping either Greeks or Trojans (1—40). He himself goes in his chariot to watch the battle from Mount Ida. The battle goes on for some time with even fortune, but at mid-day the Greeks and Trojans are weighed in the balances of fate, and the ruin of the Greeks signified. Zeus thunders from Ida, and the Greeks are terrified and fly (40—79). The Greeks are driven as far as their ramparts. Herê in vain urges Poseidon to aid them. They are at length encouraged by Agamemnon, and by a propitious sign from Zeus (79—252). The Greeks drive back the Trojans. Teucer wounds many of them, but is himself wounded by Hector (252—334). The Greeks are then again driven back. Herê and Athenê prepare to set out to aid them, but are warned back by Zeus' messenger, Iris (335—437). Zeus returns to Olympus, and blames severely the purpose of Herê and Athenê. He threatens greater disasters for the Greeks (438—484). The battle ends with nightfall. The Trojans station watches to prevent any movement of the enemy during the night (485—565).

# ΤΗΣ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ Θ.

Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,  
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος  
 ἀκροάτη κορυφῇ πολυδευράδος Οὐλύμπιοιο.  
 αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον

“Κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι, 5  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 μήτε τις οὖν θήλεια θεὸς τόγε μήτε τις ἄρσιν  
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες  
 αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.  
 ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10  
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,  
 πληγαῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·  
 ἦ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,  
 τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,  
 ἔνθα σιδήρειαι τε πύλαι καὶ χάλκεος οὐδὸς, 15  
 τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·  
 γινώσκει' ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.  
 εἰ δ' ἄγε πειρήσασθε, θεοὶ, ἵνα εἴδετε πάντες·  
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες  
 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι· 20  
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοινδε

8 διακέρσαι.] *To frustrate*, literally *to cut into pieces*.

13 ἡερόεντα.] *Gloomy, murky* Tartarus. *ἀήρ* is used in Homer of the lower air, that surrounds the earth, in opposition to *αἰθήρ*, the clear upper air, the abode of the Gods; and hence it comes to mean *mist* or *darkness*, supposed to be

nothing more than a thickened air. This is a frequent sense of the word *ἀήρ* in Homer, vide line 50, v. 770.

18 εἰ δ' ἄγε πειρήσασθε.] *But come on, try it*. The phrase is perhaps best explained as elliptical, *εἰ δὲ being=but if you will*. Conf. i. 302.

Ζῆν', ἵπατον μήστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε.  
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,  
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ  
 σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμπιο  
 25  
 δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.  
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμὶ ἀνθρώπων."

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.  
 ὁψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη  
 30

"ὦ πάτερ ἡμέτερε Κρονίδη, ἵπατε κρειόντων,  
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεκτόν  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.  
 ἀλλ' ἥτοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις  
 35  
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,  
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένιο τεοῖο."

Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς  
 "Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ  
 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι."  
 40

ᾧς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,  
 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,

22 οὐδ' εἰ μάλα πολλὰ κάμοιτε.] *Not even if ye were to weary yourselves very greatly*, III. 278.

24 αὐτῇ κεν γαίῃ, κ.τ.λ.] *I could drag it, earth, and sea, and all together.* For this use of the dative conf. line 290 and IX. 542. It is sometimes governed by *σὺν*, as at XIV. 498, with precisely the same meaning. Without *σὺν*, as here, the dative must be taken as a circumstantial or modal dative, expressing that which is accessory to the action of the verb.

26 τὰ δὲ κ' αὖτε μετήορα πάντα γένοιτο.] *And there then would all of them be hung up on high.* μετήορα = μετέωρα from μετά, ἀέρω.

32 8]=871. Conf. 363, I. 120.

33 ἔμπης.] *Nevertheless.* As at 562.

34 οἳ κεν ὄλωνται.] These words have a future force, but are less precise than an actual future would have been. *Who are likely to perish, or are in the way of ruin.* Vide I. 262, &c.

37 τεοῖο.] A dialectical form of σοῦ.

39 Τριτογένεια.] Vid. IV. 415. οὐ νύ τι θυμῷ κ.τ.λ.] *I speak not at all in anger to thee who wishest well (to the Greeks).* Or, not so well, πρόφρονι may be taken in agreement with θυμῷ. The meaning will then be that Zeus is not ready to anger.

42 χρυσέησιν ἐθείρησιν κομόωντε.] *With long golden manes.* This dative is modal, expressing an idea accessory to that expressed by the participle.

χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἰμάσθλην  
 χρυσεῖην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.  
 μᾶστιξεν δ' ἐλάαν τῷ δ' οὐκ ἄκοντε πετέσθην 45  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἄστερβεντος.  
 Ἴδην δ' ἔκανεν πολυπίδακα, μητέρα θηρῶν,  
 Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυθείς.  
 ἔνθ' ἔππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε  
 λύσας ἐξ ὀχέων, κατὰ δ' ἥερα πουλὺν ἔχευεν. 50  
 αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίῳν,  
 εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.  
 Οἱ δ' ἄρα δειπνον ἔλοντο καρηκομόωντες Ἀχαιοὶ  
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.  
 Τρῶες δ' αἰθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55  
 παυρότεροι· μέμασαν δὲ καὶ ὥς ὕσμῃνι μάχεσθαι,  
 χρεοῖ ἀναγκαίῃ, πρό τε παιδῶν καὶ πρό γυναικῶν.  
 πᾶσαι δ' ὠήγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πεζοὶ θ' ἱππῆες τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει.  
 Οἱ δ' ἔτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60  
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἐπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἅμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65  
 Ὅφρα μὲν ἧὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός.  
 ἦμος δ' Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,

43 γέντο.] *He took.* Formed by several dialectical changes from ἔλετο. ἔλετο. ἔντο. γέντο. The change of λ to ν occurs in κέλετο, κέντο, ἤλθον, ἦνθον. It is Æolic, as also is the change of the aspirate into γ, or more correctly, the use of γ or F, where other dialects used the aspirate.

45 μᾶστιξεν δ' ἐλάαν.] *And he whipped them to go on.* The infinitive is used because μᾶστιξεν here = in sense μᾶστιγι ἠνάγκασεν. Ἐλάαν has the force of a neuter verb. We

may understand τὸ ἄρμα as its accusative, or supply a cognate accusative which is frequently found expressed after ἐλαίνω.

50 πουλύν.] From πουλὺς, πουλὺν, an Epic form of πολὺς, and always, as here, an adjective of two terminations. Conf. x. 27.

54 ἀπὸ δ' αὐτοῦ θωρήσσοντο.] *And when they had ended it, they put on their armour.* Conf. Herod. i. 126, ἐπεὶ δ' ἀπὸ δειπνοῦ ἦσαν.

60—65. These lines are repeated from iv. 446, &c.



καὶ τότε δὴ χρύσεια πατὴρ ἐτίτανε τάλαντα  
 ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, 70  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 ἔλκε δὲ μέσσα λαβὼν, ῥέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν.  
 [αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ  
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.]  
 αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75  
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες  
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.  
 "Εὐθ' οὐτ' Ἴδομενεὺς τλῇ μῖμνεν οὐτ' Ἀγαμέμνων,  
 οὔτε δὴ Αἰάντες μενέτην, θεράποντες Ἄρης·  
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80  
 οὔτι ἐκὼν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰφ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,  
 ἄκρην κακ κορυφῇν, ὅθι τε πρῶται τρίχες ἵππων  
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.  
 ἀλγίστας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85  
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.  
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνεν  
 φασγάνῳ αἰσσω, τόφρ' Ἐκτορος ὠκέες ἵπποι  
 ἦλθον αὖ ἰωχμὸν, θρασὺν ἠνίοχον φορέοντες  
 "Εκτορα. καὶ νῦν κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσε, 90  
 εἰ μὴ ὕρ' ὀξὺ νόησε βοῇν ἀγαθὸς Διομήδης·

70 ταηλεγέος.] From ταναὸς (τεῖνω) and λέγω (in its third sense. Conf. II. 435). Literally, death that lays a man stretched out at full length, prostrating death; but the meaning is not certain.

72 ἔλκε δὲ μέσσα λαβὼν.] And he raised them up, taking hold of the middle. In the same manner Zeus decides the result of the contest between Achilles and Hector (xxii. 209, &c.), as though fate were mightier than his almighty will, and it was his purpose not to decide it, but to discover its decrees.

74 ἐξέσθην.] We may here remark the dual, following the plural κῆρες. Conf. v. 487. viii. 186, &c.

81 ἵππος.] Indefinite. A horse, one of his horses. This was the ἵππος σειραφόρος (vid. line 87), attached only by a rope, and ready to supply the place of either of the others who were yoked to the chariot.

83 πρῶται τρίχες.] The first, i. e. the foremost or front hairs.

86 κυλινδόμενος περὶ χαλκῷ.] Plunging wildly with the arrow through him. Conf. Soph. Aj. 828.

87 παρηγορίας.] The ropes, by which the παρηγορος or σειραφόρος ἵππος was fastened.

89 δι' ἰωχμὸν.] Through the tumult or rout, not in pursuit. Conf. line 158.

σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα

“Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
πῇ φεύγεις μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὁμίλῳ;  
μὴ τίς τοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξῃ. 95  
ἀλλὰ μὲν, ὅφρα γέροντος ἀπώσωμεν ἄγριον ἄνδρα.”

Ὡς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,  
ἀλλὰ παρήϊζεν κοίλας ἐπὶ νῆας Ἀχαιῶν.

Τυδείδης δ', αὐτὸς περ ἐὼν, προμάχοισιν ἐμίχθη,  
στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“ὦ γέρον, ἡ μάλα δὴ σε νέοι τείρουσι μαχηταί,  
σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει,  
ἡπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.  
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδῃαι 105  
οἶοι Τρῳῖοι ἵπποι, ἐπιστάμενοι πεδίοιο

κραντὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι,  
οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστωρα φόβοιο.  
τούτῳ μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ  
Τρῳσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἔκτωρ 110  
εἴσεται ἡ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

Ὡς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.

Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην  
ἵφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνηρ.  
τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην' 115  
Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία στυγαλδόντα,  
μάστιξεν δ' ἵππους· τάχα δ' Ἔκτορος ἄγχι γένοντο.  
τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός.

94 μετὰ νῶτα βαλὼν] = μεταβαλὼν νῶτα, *having turned thy back to the foe*.

95. This construction is elliptical, supply *ὅρα* or *δέδοικα*, as at l. 28.

96 ἀπώσωμεν] = ἀπώσωμεν, l. 141.

99 αὐτὸς περ ἐὼν.] *Alone though he was*. Conf. Aristoph. *Ach.* 504, *αὐτοὶ ἑσμεν, we are by ourselves*.

104 ἡπεδανός.] *Weak*. Probably derived from *ἥπιος*. We find the same adverbial termination in

μηκεδανός, *μυκεδανός*, &c.

108. We find here, as frequently, a double accusative with a verb meaning to take away.

109 τούτῳ.] *These*. We see from line 113 that this word and not *θεράποντε* is the accusative.

111 μαίνεται.] *Madly rages*. Conf. xvi. 74, 75, v. 185. The word expresses, of course, the wild fury of the onset. It is used also of Ares and of Hector.

118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντ.

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ἡνίοχον θεράποντα,  
 υἱὸν ὑπερθύμου Θηβαίου, Ἕνιοπῆα, 120  
 ἵππων ἡνί' ἔχοντα βάλε στῆθος παρὰ μαζίν.  
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.  
 "Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο.  
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125  
 κεῖσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν  
 ἵππῳ δευέσθην σημάντορος· αἰψα γὰρ εἶρεν  
 Ἴφιτιδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων  
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.  
 "Εὐθα κε λουγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130  
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἥύτε ἄρνες,  
 εἰ μὴ ἄρ' ὀξὺ νόησε πατήρ ἀνδρῶν τε θεῶν τε.  
 βροντήσας δ' ἄρα δειῶν ἀφήκ' ἀργήτα κεραυνὸν,  
 καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·  
 δεινὴ δὲ φλόξ ὦρτο θεεῖον καιομένοιο, 135  
 τῷ δ' ἵππῳ δέισαντε καταπτῆτην ὑπ' ὄχεσφιν.  
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία συγαλόεντα·  
 δέισε δ' ἔγ' ἐν θυμῷ, Διομήδεα δὲ προσέειπεν  
 "Τυδείδη, ἄγε δ' αὖτε φόβονδ' ἔχε μώνυχας ἵππους.  
 ἦ οὐ γιγνώσκεις ὅ τοι ἐκ Διὸς οὐχ' ἔπειτ' ἀλκή; 140  
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κύδος ὀπάξει,  
 σήμερον ὕστερον αὖτε καὶ ἡμῖν, αἶ κ' ἐθέλῃσιν,  
 δώσει· ἀνὴρ δὲ κεὺ οὐτι Διὸς νόον εἰρύσσαιτο,

τισε.] Either *hurled a javelin straight at him as he pressed eagerly on*, or *hurled a javelin at him as he pressed eagerly right on*. v. 849, xvi. 584, 585, &c. &c. may be referred to in support of the former translation, xi. 95, xii. 124, &c. in support of the latter.

122 ὑπερώησαν.] *Drew back*. Some genitive being understood (e.g. τοῦ τόπου) to complete the construction. Vide i. 303.

124 ἡνιόχοιο.] This genitive is causal, as in the next line. Grief for his charioteer. Conf. i. 429.

126 ἡνίοχον.] Indefinite. *A charioteer*.

131 σήκασθεν] = ἐσηκασθσαν. They would *have been cooped up*. The kindred word, σηκός, an enclosure, is used by Homer, particularly of a fold or pen for sheep, &c.

139 φόβονδ' ἔχε, κ.τ.λ.] *Turn thy solid-hoofed steeds in flight*, literally in the direction of flight, this being the usual force of the termination δε. It has just the same force in the compound φύγαδε, line 157 and xvi. 697, &c.

143 εἰρύσσαιτο.] *Prevent the*

- οὐδὲ μάλ' ἰφθιμος, ἐπεὶ πολλὸν φέρτερός ἐστιν." 145  
 Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης  
 "Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·  
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·  
 "Ἐκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων  
 'Τυδείδης ὕπ' ἐμείτο φοβούμενος ἵκετο νῆας.'  
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεία χθών." 150  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ  
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.  
 εἵπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,  
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες  
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων, 155  
 τάων ἐν κινήσῃ βάλες θαλεροὺς παρακοίτας."  
 "Ὡς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους  
 αὐτὶς ἂν ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ  
 ἡχῇ θεσπεσίῃ βέλεα στονόνετα χέοντο.  
 τῷ δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἐκτωρ 160  
 "Τυδείδη, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι  
 ἔδρῃ τε κρέασιν τ' ἠδὲ πλείοις δεπάεσσιν·  
 νῦν δέ σ' ἀτιμήσουσι· γυναῖκός ἄρ' ἀντὶ τέτυξο.  
 ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμείο

accomplishment of, slightly diverted from a common meaning of ἐρύομαι, to ward or keep off. Conf. I. 216.

150 ἀπειλήσει.] Boast aloud, not threaten. We find ἀπειλή in the same sense xx. 83.

τότε μοι χάνοι εὐρεία χθών.] Then may the wide earth gape for me, not gape widely for me. Εὐρεία must be taken as a fixed epithet of χθών. Conf. iv. 182.

156 ἐν κινήσῃ βάλες.] This is a pregnant construction, equal to, if expressed at length, thou hast flung to, and left in, the dust. The preposition expresses an action different from that expressed by the verb. Conf. lines 511, 553, xi. 311, &c.

160 τῷ δέ, κ.τ.λ.] For this phrase conf. v. 101.

162. For examples of this kind

of honour conf. iv. 259—263, vii. 321, xii. 310, 311, 319, 320.

163 γυναῖκός ἄρ' ἀντὶ τέτυξο.] Thou art, it seems, the equivalent of, i. e. no better than, a woman. Ἀντί, from its original sense, opposite to in place, acquired the sense equal to; because a thing that is equal to another may be set opposite to it for barter, or weighed against it in the opposite scale of a balance. From this sense ἀντί acquired, too, the further sense in the place of, instead of, and in exchange for, the notion of equality being obviously at the root of both.

164 ἔρρε, κακὴ γλήνη.] ἔρρω means as at 239, &c. μετὰ φθορᾶς πορεύομαι. It is not therefore merely away, but away to ruin. γλήνη properly the pupil of the eye, hence,

- πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας  
 165 ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”  
 “Ὡς φάτο, Τυδείδης δὲ διάνδιχα μερμήριξεν,  
 ἵππους τε στρέφει καὶ ἐναντίβιον μαχέσασθαι.  
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,  
 τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς  
 170 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκεία νίκην.  
 “Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας  
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,  
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·  
 γυνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων  
 175 νίκην καὶ μέγα κύδος, ἀτὰρ Δαναοῖσί γε πῆμα·  
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο  
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἄμὸν ἐρύξει·  
 ἵπποι δὲ ῥέα τάφρον ὑπερθορόενται ὀρυκτῆν.  
 ἀλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι,  
 180 μνημοσύνη τις ἔπειτα πυρὸς δηλοῖο γενέσθω,  
 ὥς πυρὶ νῆας ἐνπρήσω, κτείνω δὲ καὶ αὐτοὺς  
 [Ἀργεῖους παρὰ νηυσὶν, αὐτοζομένους ὑπὸ καπνῷ].”  
 “Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε  
 “Ξάνθε τε καὶ σὺ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,  
 185 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὰν  
 Ἄνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,  
 ὕμιν παρ' προτέροισι μελίφρονα πυρὸν ἔθηκεν  
 [οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,]

from the small figures reflected on the pupil, a doll or little girl, cowardly girl, or puppet. Κόρη also has both these senses, but gets them by exactly the converse change, its original sense being a maiden, its derived sense the pupil of the eye.

166 δαίμονα δώσω] = I will kill thee. δαίμων is used for the lot assigned by heaven, very nearly as we use fate, both for the determining power, and the thing determined.

171 νίκην] stands here in apposition to σῆμα. The words = σῆμα νίκης. For ἑτεραλκεία vid. VII. 26.

178 οὐδενόσωρα.] Worth no notice, from οὐδεις and ὥρα. It is found only here.

186 τὴν κομιδὴν ἀποτίνετον.] Repay that great care with which, &c. There is no verb expressed after Ἄνδρομάχῃ which can govern ἣν, but we can gather one from the sense of the three following lines which give in full detail the kind of care which was shewn.

189. This line is probably an interpolation, and a very unmeaning one. The last three words are peculiarly inappropriate.

ἡ ἐμοί, ὅσπερ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190  
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται, ὅφρα λάβωμεν  
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,  
 πᾶσαν χρυσεῖην ἔμεναι, καυόνας τε καὶ αὐτήν,  
 αὐτὰρ ἀπ' ὧμοιν Διομήδεος ἵπποδάμοιο  
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195  
 εἰ τοῦτω κε λάβοιμεν, ἐλποίμην κεν Ἀχαιοὺς  
 αὐτοῦνχλ' ἡτῶν ἐπιβησέμεν ὠκειάων."

"Ὡς ἔφατ' εὐχόμενος, νεμέσθη δὲ πότνια Ἥρη,  
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,  
 καὶ ῥα Ποσειδάωνα, μέγαν θεὸν, ἀντίον ἦ᾽δα 200

"Ὡ πόποι, ἐννοσθήγαι' εὐρυσθενὲς, οὐδέ νυ σοὶ περ  
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.  
 οἱ δέ τοι εἰς Ἑλλήην τε καὶ Αἰγὰς δῶρ' ἀνάγουσιν  
 πολλὰ τε καὶ χαλκίεντα· σὺ δέ σφισι βούλεο νίκην.  
 εἴπερ γάρ κ' ἐθέλοισιν, ὅσοι Δαναοῖσιν ἄρωγοί, 205  
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,  
 αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἷος ἐν Ἰδῇ."

Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐνοσίχθων  
 "Ἥρη ἀπτοεπὲς, ποῖον τὸν μῦθον ἔειπες.  
 οὐκ ἂν ἔγωγ' ἐθέλοισι Διὶ Κρονίῳνι μάχεσθαι 210  
 ἡμέας τοὺς ἄλλους, ἐπεὶ πολὺ φέρτερός ἐστιν."

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον"

190 πόσις εὐχομαι εἶναι.] For this ordinary construction, conf. i. 77, and 187, *note*.

193 ἔμεναι] depends, with some looseness of construction, upon the κλέος οὐρανὸν ἵκει in the preceding line.

καυόνας.] Probably *the cross-rods*, near the top and bottom of the inside of the shield, into which the hand and arm of the bearer were thrust. It is also explained as the diagonal rods which supported the rim of the shield.

197 ἐπιβησέμεν.] Active = ἐπιβήσων. I should hope that this very night we *shall make* the Greeks *embark*, &c.

204 βούλεο.] Since this word is here used of a God, it means *do thou will, do thou choose to grant*. Conf. i. 67.

207 αὐτοῦ ἐνθα.] Probably *at this very moment*. These adverbs may be used either of time or place, but the former meaning here seems preferable. Their sense is strengthened and rendered more precise by the repetition. Conf. *Od.* v. 208.

208 μέγ' ὀχθήσας.] *Greatly disturbed*. Vide i. 517.

209 ἀπτοεπὲς.] *Fearless in speech*, from ἀ negative πτοέω and επος. Heyne writes ἀπτοεπὲς, *attacking with words*, from ἀπτομαι and επος.

τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργεν,  
 πληθεὺς ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων  
 εἰλομένων· εἴλει δὲ θεῶ ἀτάλαντος Ἄρηι 215  
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κύδος ἔδωκεν.  
 καὶ νῦ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας ἕτας,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη  
 αὐτῷ ποιπνύσαντι θοῶς ὀτρύναι Ἀχαιοὺς.  
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν, 220  
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,  
 στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτει νηὶ μελαίνῃ,  
 ἣ ῥ' ἐν μεσσάτῳ ἔσκε, γεγυνέμεν ἀμφοτέρωσ'  
 [ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδω  
 ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἕτας 225  
 εἵρυσαν, ἡγορέῃ πῖσυνοι καὶ κάρτεϊ χειρῶν]  
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς  
 "Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγγοῖ·  
 πῇ ἔβαν εὐχῶλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,  
 ἄς, ὅπότεν ἐν Δήμνῳ, κενεαυχέες ἡγοράσθε, 230  
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραίων,  
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,

214 πληθεὺς.] τόσον (sc. χώρου) implied in the preceding ὅσον is nom. to this verb. πληθεῖν, as here, is always intransitive.

215 εἴλω] stands here in its proper meaning to press or force close up together into a confined place. Vide I. 409.

217 πυρὶ κηλέφ.] With consuming fire, from καίω.

219 αὐτῷ ποιπνύσαντι.] The last mention of Agamemnon was at line 78, from which we see that he had himself joined in the flight. This, and the fact that ποιπνύσαντι is the aorist participle, and not the present (or imperfect), must compel us to translate the line by exerting himself actively, to urge the Greeks quickly on to battle. It does not mean that Agamemnon was already exerting himself, and that the Goddess suggested to his thoughts to urge on

the other Greeks also. He, as much as the rest, required to be inspirited; and it was by the example of his new zeal, as well as by his words, that he was to inspirit his soldiers.

222 μεγακήτει.] With a large hollow or hold. Conf. II. 581, sub voce κητέεσσαν.

227 διαπρύσιον.] Loudly, or properly piercingly=so that his voice might reach afar, said to be=διαπεράσιμον, from διά and περάω.

230 ὅπότεν ἐν Δήμνῳ.] As these words stand we must supply a verb, when ye were in Lemnos (ἤτε). ὅπότε is explained by the Scholiast as=πότε, for which there is no kind of parallel. Several various readings have been proposed on conjecture; the one which least changes the text is ἄστε ποτ' ἐν Δήμνῳ.

232 ἐπιστεφέας οἶνοιο.] Filled to the brim with wine. The adjective

Τρώων ἄνθ' ἑκατόν τε διηκοσίῳν τε ἕκαστος  
στήσεσθ' ἐν πολέμῳ· ἔνν δ' οὐδ' ἐνὸς ἀξιοί εἰμεν  
[Ἐκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ].

235

Ζεῦ πάτερ, ἣ ρά τι' ἤδη ὑπερμενέων βασιλῶν  
τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κῦδος ἀπηύρας;  
οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν  
νῆτ' πολυκλήϊδι παρελθόμεν ἐνθάδε ἔρρων  
ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα,  
ἰέμενος Τροίην εὐτείχεον ἑξαλαπάξαι.

240

ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνην ἐέλδωρ  
αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,  
μῆδ' οἴτω Τρᾶεσσιν ἑα δάμνασθαι Ἀχαιοὺς."

Ἦς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα,  
νεύσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.

245

αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,  
νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχέως·  
πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρὸν,  
ἔνθα πανομφαίῳ Ζηνὶ ῥέξεσκον Ἀχαιοί.

250

οἱ δ' ὥς οὖν εἶδονθ' ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,  
μᾶλλον ἐπὶ Τρῶεσσιν θόρον, μνήσαντο δὲ χάρμης.

Ἐνθ' οὕτως πρότερος Δαναῶν, πολλῶν περ ἐόντων,  
εὗξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους

here must follow the sense we give to the verb ἐπιστέφω, for which vide I. 470.

233 ἄνθ'.] *Equal to, a match for.* Conf. line 163.

237 τῇδ' ἄτῃ ἄσας.] *Hast thou afflicted with this curse?*

238 οὐ μὲν δὴ ποτέ φημι, κ.τ.λ.] *I say that I never passed by any fair altar of thine, as I came hither to my loss in my many-benched ships; but upon all of them I burnt the fat and thigh-bones of oxen.* Δημῶς=fat, δῆμος=people (or country). For the process of sacrifice conf. I. 458.

244 δάμνασθαι.] From δάμναμαι, passive (or middle) of δάμνημι, a collateral form of δαμῶ.

247 τελειότατον πετεηνῶν.] *Most perfect of birds i. e. bird of certain*

*omen*, since it was by him that the will of Zeus was declared.

250 πανομφαίῳ Ζηνί.] *To Zeus the giver of all oracles.* For the other Gods were the ὑποφῆται of Zeus, the declarers of his superior will. Ὅμφῃ is always a divine voice. Vid. II. 41.

254. The genitive Τυδείδαο depends upon πρότερος in the line before, as at X. 124; πάρος must be joined with the infinitive, and understood as merely repeating, and therefore giving emphasis to, a notion expressed already.

εὗξατο σχέμεν.] A poetical periphrasis for εἴχε, expressing the circumstances with greater fullness. A similar expression occurs at X. 368.



τάφρου τ' ἐξέλασαι καὶ ἐναντίβιον μαχέσασθαι, 255  
 ἀλλὰ πολὺν πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,  
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·  
 τῷ δὲ μεταστρεφθέντι μεταφρένῃ ἐν δόρῳ πῆξεν  
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.  
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μέτ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,  
 τοῖσι δ' ἔπ' Αἴαντες, θοῦρην ἐπιδεικνύμενοι ἀλκὴν,  
 τοῖσι δ' ἔπ' Ἰδομενεὺς καὶ Ὀδυσσεύς, Ἰδομενῆος,  
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρείφοντι,  
 τοῖσι δ' ἔπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός. 265  
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,  
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.  
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὄγ' ἦρως  
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀϊστεύσας ἐν ὁμίλῳ  
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκειν, 270  
 αὐτὰρ ὁ αὖτις ἰὼν, παῖς ὥς ὑπὸ μητέρα, δύσκειν  
 εἰς Αἴανθ'· ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;  
 Ὅρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἠδ' Ὀφελέστην  
 Δαίτορα τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275  
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.  
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]  
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 τόξον ἀπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·  
 στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν 280

“Τεῦκρε, φίλη κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,  
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηται

266 παλίντονα τόξα.] This has been interpreted *his bow with many curves*, or *curved (outwards) at both ends*, or, again, *his flexible bow*. That the word παλίντονα does not mean simply *bent* is clear from *Od.* XXI. 11, where it stands as an epithet of the bow of Ulysses laid up in store during the years of his absence from home.

271 ὑπὸ μητέρα.] ὑπὸ with the

accusative expresses *motion to a position beneath*, or *under shelter of*.

279 ἀπο.] *By the arrows sent from*, and hence = *with*. Conf. XXIV. 505, τοὺς μὲν Ἀπόλλων πέφεν ἀπ' ἀργυρέοιο βιοῖο.

281 φίλη κεφαλῇ.] A part put for the whole, as at XVI. 77. So too *Soph. Antigone* I. The use of ὅμμα in the same way is very common. Conf. II. 851.

πατρί τε σὺ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα  
καί σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ·  
τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπίβησον.

285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·  
αἶ κέν μοι δώῃ Ζεὺς τ' αἰγλόχος καὶ Ἀθήνη  
Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον,

πρῶτ' τοι μετ' ἐμὲ πρεσβήϊον ἐν χερσὶ θήσω,  
ἢ τρίποδ' ἢ δὺν ἵππους αὐτοῖσιν ὄχεσφιν  
ἢ γυναιχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."

290

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμον

"Ἄτρεϊδ' ἡ κύνιστε, τί με σπεύδοντα καὶ αὐτὸν  
ὀτρύνεις; οὐ μέν τοι, ὅση δύναμις γε πάρεστιν,  
παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτοὺς,  
ἐκ τοῦ δὴ τόξοισι δεδεδυμένοι ἄνδρας ἐναίρω.

295

ὁκτῶ δὴ προέηκα τανυγλώχιν' αἰστοῖς,  
πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθίων αἰζηῶν  
τούτων δ' οὐ δύναμαι βαλέειν κῦνα λυσσητήρα."

Ἦ ῥα καὶ ἄλλον οἷστον ἀπὸ νευρήφιν ἱαλλεν

300

"Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐ' ἴετο θυμὸς.

καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθλίωνα,  
υἷὸν ἐὺν Πριάμοιο, κατὰ στήθος βάλεν ἰφ'

τόν ῥ' ἐξ Αἰσύμηνθεν ὀπυιομένη τέκε μήτηρ,  
καλὴ Καστιάνειρα, δέμας εἰκνία θεῆσιν.

305

μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ,  
καρπῷ βριθομένη νοτίησ' τε εἰαρινῇσιν  
ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

285 τὸν εὐκλείης ἐπίβησον.] *Ex-*  
*alt him to renoun.* Conf. II. 234.

290 δὺν ἵππους αὐτοῖσιν ὄχε-

σφιν.] *Two horses with their chariots*

*and all.* Conf. line 24.

291 τοι.] A dative commodi.  
The whole phrase exactly resembles

III. 238.

296 δεδεδυμένοι.] *Watching or*  
*waiting for.* Vide IV. 107.

297 τανυγλώχιν.] *Long-barbed.*  
Like ταναγκῆς. VII. 77.

299 τούτων.] Teucer does not  
mention any name, but Hector as

the great warrior of the Trojans is  
clearly intended.

303 υἷὸν ἐὺν.] *The brave son.*  
Vide I. 393.

306 ἥτ' ἐνὶ κήπῳ.] As there is  
no verb expressed here after the  
relative, we must repeat in sense  
the verb of the preceding clause.  
This kind of omission is not un-  
common in Homer. Conf. XVI.  
406—408.

308 ἐτέρωσ' ἤμυσε κάρη.] *His*  
*head drooped on one side.*

Τεύκρος δ' ἄλλον οἷστον ἀπὸ νευρήφιν ἱαλλεν  
 "Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐ' ἔτο θυμός. 310  
 ἀλλ' ὅγε καὶ τόθ' ἄμαρτε' παρέσφηλεν γὰρ Ἀπόλλων  
 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἡνιοχῆα,  
 ἰέμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν  
 ἤριπε δ' ἐξ ὀχέων, ὑπερώσαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λάθη ψυχὴ τε μένος τε. 315  
 "Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο.  
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,  
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἐόντα  
 ἵππων ἡνί' ἐλεῖν ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.  
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος 320  
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ,  
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ' θυμός ἀνώγει.  
 ἦτοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἷστον,  
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἐκτωρ  
 αὐερόντα παρ' ὤμον, ὅθι κληῖς ἀποέργει 325  
 ἀνχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστιν,  
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὑκρίοντι,  
 ῥῆξε δέ οἱ νευρὴν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,  
 στῆ δὲ γυνῆς ἐριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.  
 Αἴας δ' οὐκ ἀμέλῃσε κασυνγήτοιο πεσόντος, 330  
 ἀλλὰ θεὸν περιβῆ καὶ οἱ σάκος ἀμφεκάλυψεν.  
 τὸν μὲν ἔπειθ' ὑποδύντε δὺν ἐρήρες ἑταῖροι,  
 Μηκιστεὺς, Ἐχλοιο πάϊς, καὶ δῖος Ἀλάστωρ,  
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.  
 \*Ἀψ' δ' αὖτις Τρῶεσσιν Ὀλύμπιος ἐν μένος ὠρσεν 335  
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·

317. These lines are repeated from 122 et seq.

326 μάλιστα δὲ καίριόν ἐστιν.] And where the stroke is most fatal.

328 νάρκησε δὲ χεὶρ ἐπὶ καρπῷ.] And his hand was deadened, or fell powerless, at his wrist, i.e. from his wrist downwards.

331. περιβῆ.] (Like ἀμφιβάλω.) Conf. I. 37.

καὶ οἱ σάκος ἀμφεκάλυψεν.] And held his shield over him (to protect him) on all sides.

332 τὸν ... ὑποδύντε.] Having stooped under him, i.e. having taken him on their shoulders.

336 ἰθὺς τάφροιο βαθείης.] Straight on in the direction of the deep trench. Conf. v. 849.

- Ἔκτωρ δ' ἐν πρώτοισι κλέ σθένει βλεμαίνων.  
 ὥς δ' ὅτε τίς τε κύων σὺνδὸς ἀγρίου ἢ λέοντος  
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,  
 ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει, 340  
 ὥς Ἔκτωρ ὥπαζε κερηκομόωντας Ἀχαιοὺς,  
 αἰὲν ἀποκτείνων τὸν ὀπίσταντον· οἱ δ' ἐφέβοντο.  
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν  
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,  
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύνοντο μένοντες, 345  
 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν  
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·  
 Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,  
 Γοργοὺς ὄμματ' ἔχων ἢ βροτολογιῶν Ἄρηος.  
 Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350  
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα  
 “ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ  
 ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ·  
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται  
 ἀνδρὸς ἐνὸς ῥιπῇ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355  
 Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.”  
 Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 “Καὶ λῆν οὗτός γε μένος θυμόν τ' ὀλέσειεν,  
 χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·  
 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσιν, 360  
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·  
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἷδν  
 τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.  
 ἦτοι ὃ μὲν κλαίσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς

340 ἰσχία τε γλουτούς τε.] Accusative of the part caught hold of. Conf. IV. 519, etc.

353 κεκαδησόμεθα.] Shall we two not any longer *care for*? Epic future of κηδομαι.

358 ὀλέσειεν.] This may be understood as a conditional statement, not as a wish. The omission of *ἂν* or *κε* is unusual, but this is by no means a solitary instance of it. Conf.

Plato *Phædo*, p. 86 A. οὐδεμία γὰρ μηχανὴ ἐστὶ, κ.τ.λ. and Stallbaum's note on the passage.

361 ἀλιτρός.] (Syncopated for ἀλιτηρός from ἀλιταῖω), *unkind* or *unjust*. ἀπερωεύς, *thwarting*; literally *one who makes to retire*. For the kindred verb, conf. XVI. 723, and vide I. 303.

362 ὃ]=ὅτι. A frequent use of the word in Homer. Vide line 32.

τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προτάλλεν. 365  
 εἰ γὰρ ἐγὼ τάδε ἦδ' ἐνὶ φρεσὶ πευκαλίμῃσιν,  
 εὐτέ μιν εἰς Ἀἶδαο πυλάρταο προὔπεμψεν  
 ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀἶδαο,  
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.  
 νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλὰς, 370  
 ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,  
 λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.  
 ἔσται μὰν ὅτ' ἂν αὐτε φίλην γλαυώπιδα εἴπῃ.  
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,  
 ὄφρ' ἂν ἐγὼ καταδύσα Διὸς δόμον αἰγίοχοιο 375  
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι  
 εἰ νῶϊ Πριάμοιο πάϊς, κορυθαίολος Ἑκτωρ,  
 γηθήσει προφανείσα ἀνὰ πτολέμοιο γεφύρας.  
 ἦ τις καὶ Τρώων κορέει κύνας ἦδ' οἰωνοὺς  
 δημῷ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν." 380  
 ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.  
 ἣ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους  
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνιοιο·  
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγίοχοιο,  
 πέπλον μὲν κατέχευεν ἑανὸν πατρός ἐπ' οὔδει, 385  
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσὶν,  
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

366 *πευκαλίμῃσιν.*] Probably a lengthened form of *πυκνός*, with the first syllable produced from the necessities of metre, just as the *a* in *ἀθάνατος*. It will stand then in the same relation to *πυκνός* in which *λευγαλέος* does to *λυγρός*. It never occurs but as an epithet of the under-standing, *wise*, a sense in which we find *πυκνός*, too, employed, XIV. 294.

367 *πυλάρταο.*] (From *πύλη* and *ἄρω*.) The word is explained both in an active and passive sense, as = *the gate-fastener*, i.e. *close warder*; or *with fastened gates*, i.e. *closed up*,

and allowing no egress.

373 *ἔσται μὰν ὅτ' ἂν, κ.τ.λ.*] *The time will surely come, when he shall again call me his own bright eyed maiden.*

376 *θωρήξομαι*] = *θωρήξωμαι*. Conf. I. 141.

378 *προφανείσα.*] So accented is nom. or acc. fem. of dual; here the accusative. Conf. IX. 77. *τίς αὖν τάδε γηθήσαιο.*

*πτολέμοιο γεφύρας.*] Vide IV. 371. It occurs again line 549.

382. The lines which follow are repeated with some omissions from V. 733, etc.

ἐς δ' ὄχρα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος  
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390  
ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους  
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,  
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπιος τε,  
ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι. 395  
τῇ ῥα δι' αὐτῶν κεντρηκεῖας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἴδηθεν ἐπεὶ ἶδε, χῶσατ' ἄρ' αἰνῶς,  
Ἴριον δ' ὥτρυνε χρυσόπτερον ἀγγελέουσας

“Βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην  
ἔρχεσθ'. οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400  
ᾧδε γὰρ ἐξέρω, τὸ δὲ καὶ τετελεσμένου ἔσται

γυνώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,  
αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·  
οὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς  
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπηττι κεραυνός· 405  
ὄφρ' εἰδῇ γλαυκῶπις, ὅτ' ἂν φ' πατρὶ μάχηται.

Ἥρη δ' οὔτι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι  
αἰεὶ γὰρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

Ἄς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,  
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλύμπον. 410

πρώτησιν δὲ πύλῃσι πολυπτίχου Οὐλύμποιο  
ἀντομένη κατέρυκε, Διὸς δὲ σφ' ἐννεπε μῦθον

“Πῇ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;  
οὐκ ἑὰς Κρονίδης ἐπαμυνόμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπειλήσε Κρόνου παῖς, ἣ τελέει περ' 415

400 οὐ γὰρ καλὰ, κ.τ.λ.] *For it will not be well if we should meet, going in the direction of the contest. Literally, we shall not meet well. καλὰ=καλῶς. For the whole expression, conf. VII. 424.*

405 ἔλκε' ἀπαλθήσεσθον, κ.τ.λ.] *Shall they be cured of the wounds of which the lightning lays hold. ἀπαλθήσεσθον is middle; literally, therefore, shall they get the wounds cured, etc. μάρπτω means literally to grasp*

*or lay hold of. Its use here is therefore emphatic, as though it were meant that the lightning did not merely strike once for all, but seized hold of, as it were, and clung to the part it touched.*

411 πρώτησιν...πύλῃσι.] *At the outer gates.*

412 κατέρυκε.] *She endeavoured to restrain them. For this sense of the imperfect, conf. XI. 226, XII. 258.*

γυιάσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·  
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς  
 ἔλκε' ἀπαλθήσεσθον, ἅ κεν μάρπηττι κεραυνός·  
 [ὄφρ' εἰδῆς, γλαυκῶπις, ὅτ' ἂν σφ' πατρὶ μάχῃαι. 420  
 "Ἡρῃ δ' οὔτι τόσον νεμεσίζεται οὐδὲ χολοῦται  
 αἰεὶ γὰρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπη.  
 ἀλλὰ σύ γ', αἰνοτάτῃ, κύον ἀδδεές, εἰ ἐτεόν γε  
 τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι]."  
 'Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425  
 αὐτὰρ Ἀθηναίην "Ἡρῃ πρὸς μῦθον ἔειπεν·  
 "ἌΝ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε  
 νῶϊ ἐὼ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν.  
 τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,  
 ὣς κε τύχῃ· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430  
 Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές."  
 Ὡς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.  
 τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους·  
 καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κᾶπησιν,  
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα· 435  
 αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον  
 μίγδ' ἄλλοισι θεοῖσι, φίλον τετιμημένοι ἦτορ.  
 Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐϋτροχον ἄρμα καὶ ἵππους  
 Οὐλυμπόνδε δῶκε, θεῶν δ' ἐξέκετο θώκους.  
 τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440  
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λῆτα πετάσας·

523. There is no apodosis to this sentence. We must supply e.g. *Be careful what risk thou incurrest*. Another reading omits the comma after *σύγε*, in which case we may take *αἰνοτάτῃ* as a nominative, and supply the second person of *εἰμί*. The lines from 420 to 424 are probably interpolated.

430 τὰ ἅ φρονέων.] *Forming (without interference) his own purposes.*

435 ἐνώπια.] The inside wall of

the building, fronting those who entered, whence its name.

437 τετιμημένοι.] *Sorrowful*, from *τετῆμαι*. There is also an active participle, *τετιηώς*, with the same meaning as the passive. The word is said to be connected with *τίω*, and to mean *punished* and so *made sad*.

441 ἄρματα δέ, κ.τ.λ.] *And the chariots he placed on stands, and spread a smooth covering over them.* Altar is a subsequent and derived sense of *βωμός*.

- αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς  
 ἔξετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.  
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίῃ τε καὶ Ἥρῃ  
 ἦσθην, οὐδὲ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445  
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε  
 “Τίφθ' οὕτω τετίησθον, Ἀθηναίῃ τε καὶ Ἥρῃ;  
 οὐ μέν θην καμέτην γε μάχῃ ἐνὶ κυδιανείρῃ  
 ὀλλύσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.  
 πάντως, οἶον ἐμόν γε μένος καὶ χεῖρες ἄπτοι, 450  
 οὐκ ἂν με τρέψαιεν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.  
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,  
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.  
 ὦδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν  
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455  
 ἄψ' ἐς Ὀλυμπον ἵκεσθον, ἣν' ἀθανάτων ἔδος ἐστί·”  
 “Ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ·  
 πλησῖαι αὖγ' ἦσθην, κακὰ δὲ Τρῶεσσι μεδέσθην.  
 ἦτοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπεν,  
 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει· 460  
 “Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα  
 “Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμηγῶν,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὀλῶνται. 465  
 [ἀλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·  
 βουλήν δ' Ἀργείοις ὑποθήσόμεθ', ἥτις ὀνήσει,

κατὰ λίτα πετάσσας.] Conf. v. 194.

444 Διὸς ἀμφίς.] *Apart, at a distance from Zeus.* The original sense of the adverb ἀμφίς was *around* or *on both sides of*, as at line 481. But from this idea proceeds (says Buttmann) the idea of *separation*, the origin of which one sees in the mention of the yoke. II. XIII. 706, τῷ μὲν τε ζυγὸν... ἀμφὶς ἔεργει, i. e. literally the yoke keeps one ox on one side and one on the other, and so separates them. Then the

idea so introduced becomes, in some passages, the leading one, as at *Od.* i. 54. We find in *Od.* XVI. 267, 268, an exact parallel to the use of the preposition in the text.

453 μέρμερα ἔργα.] Various explained as the *toilsome* or *ruinous deeds* of war. This adjective is probably connected with *μέριμνα*. It is always applied by Homer, as here, to the *deeds of war*. Vide x. 48, XI. 502.

459 ἀκέων.] *Silent*, lit. *silently*; for ἀκέων is an adverb. Conf. I. 34.



ὡς μὴ πάντες ὄλωνται ὀδυσσασμένοιο τεοῖο.]”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
“Ἡοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470

ὄψεται, αἶ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,  
ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν  
οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,  
πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα.

[ἦματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475  
στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.]

ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
χωμένης, οὐδ' εἰ κε τὰ νείατα πείραθ' ἵκηαι  
γαίης καὶ πόντοιο, ἦν' Ἰαπετός τε Κρόνος τε  
ἦμενοι οὐτ' ἀνγῆς Ὑπερίονος Ἑλλοιο 480

τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφὶς.  
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε  
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.”

Ὡς φάτο, τὸν δ' οὔτι προσέφη λευκώλενος Ἥρη.  
ἐν δ' ἔπεσ' Ὀκεανῷ λαμπρὸν φάος ἡελίοιο, 485  
ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἀρουραν.

Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς  
ἀσπασίῃ τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,  
νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινήμετι, 490  
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.

470 ἡοῦς.] *In the early morning,*  
genitive of time.

476 *στείνει ἐν αἰνοτάτῳ.*] These  
lines have been considered spurious  
because it was not in the narrow  
space by the ships that Patroclus  
fell. The battle however rolled back  
towards the ships, and the fight over  
the dead body was maintained there  
until Achilles shewed himself. Vide  
XVII. 170 et seq. *στείνος* has been  
interpreted both of *the narrow space*  
and of *the closely crowded throng* of  
combatants. Vide XII. 66, and XV.  
426.

477 οὐκ ἀλεγίζω.] Vide I. 180. It

is not clear, in the lines that follow,  
what kind of aid Herē would be seek-  
ing. It may be meant that she would  
gain to support her the authority of  
the most ancient and venerable  
deities; or that she would form an  
alliance with Zeus' old enemies, the  
Titans, and attack him with their  
aid; or it may be merely=*whatever*  
*efforts thou makest.*

488 *τρίλλιστος.*] *Thrice prayed*  
for, i. e. *very earnestly prayed for.*  
Lengthened for *τρίλιστος*, from the  
prefix *τρι* (*tris*), and *λίσσομαι*.

491 *ἔθι, κ.τ.λ.*] *Where there*  
*appeared a space between or amid the*

ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,  
τόν ῥ' ἔκτωρ ἀγόρευε διλφίλος· ἐν δ' ἄρα χειρὶ  
ἔγχος ἔχ' ἐνδεκάπηχυν πάροιθε δὲ λάμπετο δουρὸς  
αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης, 495  
τῷ ὃγ' ἐρεισάμενος ἔπεα Τρώεσσι μετῴδα

“Κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδ' ἐπίκουροι,  
νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς  
ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν  
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500  
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.  
ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους  
λύσαθ' ὑπὲξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἐδωδὴν  
ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα 505  
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,  
σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,  
ὥς κεν παννύχιοι μέσφ' ἡοὺς ἡριγενείης  
καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη,  
μή πως καὶ διὰ νύκτα κερηκομόωντες Ἀχαιοὶ 510  
φεύγειν ὁρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.  
μή μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι,  
ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,  
βλήμενος ἢ ἰῶ ἢ ἔγχεϊ ὀξύεντι  
νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515  
Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἀρηα.  
κῆρυκες δ' ἀνὰ ἄστυ διλφίλοι ἀγγελλόντων

dead bodies. νεκῶν is governed by the preposition in διεφαίετο.

493. Repeated from VI. 318 et seq.

502 πειθώμεθα νυκτὶ μελαίνῃ.] Let us yield to (the suggestion or bidding of) dark night, as at VII. 282.

512 ἀσπουδί.] Without trouble. ἔκηλοι unhindered or undisturbed. The word, as clearly here, does not imply rest, but freedom from danger or interruption. Vide I. 554 and XVII. 371. εὐκηλος is another form of the same word.

513 ἀλλ' ὥς τις, κ.τ.λ.] But (so let them embark) that each one of them may have a dart (in him) to brood over even at home. Πέσσω, literally to soften or ripen, and hence to digest, is used by Homer metaphorically in two principal senses, viz. of the process, as here, and of the result, by which the thing is as it were digested and got rid of. Conf. I. 81. For τις, in the sense of each one or many a one, conf. II. 382—384, 388, 390.

παῖδας πρωθήβας πολιοκροτάφους τε γέροντας  
 λέξασθαι περὶ ἄστρῳ θεοδμήτων ἐπὶ πύργῳ  
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάσθη 520  
 πῦρ μέγα καίωντων· φυλακὴ δέ τις ἔμπεδος ἔστω,  
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπείοντων.  
 ᾧδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·  
 μῦθος δ', ὃς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω·  
 τὸν δ' ἦοὺς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525  
 εὐχομαι ἐλπόμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν  
 ἐξελάαν ἐνθὺνδε κύνες κηρεσσιφορήτους.  
 [οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.]  
 ἀλλ' ἦτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτοὺς,  
 πρῶτ' ὃς ἵπποιοι σὺν τεύχεσι θωρηχθέντες 530  
 νηυσὶν ἔπι γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρηα.  
 εἶσομαι εἰ κέ μ' ὁ Τυδείδης κρατερὸς Διομήδης  
 παρ νηῶν πρὸς τεῖχος ἀπάσεται, ἢ κεν ἐγὼ τὸν  
 χαλκῷ δηώσας ἔναρα βροττίετα φέρωμαι.  
 αὔριον ἦν ἀρετὴν διαείσεται, εἰ κ' ἐμὸν ἔγχος 535  
 μέλῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅτω,  
 κείσεται οὐτθεῖς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,  
 ἡελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὧς  
 εἶην ἀθάνατος καὶ ἀγήρως ἥματα πάντα,  
 τιοίμην δ' ὥς τίτ' Ἀθηναίη καὶ Ἀπόλλων, 540

519 λέξασθαι.] *To collect themselves together.* Conf. II. 435 note.

524 ὑγιῆς.] *Sound and good.*

εἰρημένος ἔστω.] *Literally let it have been spoken, i.e. let it be assumed to have been spoken—it has been spoken.*

526 εὐχομαι ἐλπόμενος, κ.τ.λ.] *With a good hope I vow to Zeus and to the other gods that I will drive hence those dogs borne on by evil fates.* Another reading is *ἐλπομαι εὐχόμενος* Διὶ, κ.τ.λ., which is simpler, but of less authority. *Κῆρ* is always used of an evil fate, and particularly of death by violence or in battle. *Δῖσα* or *Μοῖρα* is fate, generally, not only as bringing ca-

lamity.

529 ἐπὶ νυκτὶ.] *During the night.* ἡμέας.] *As it was the enemy, and not the Trojans themselves who were the objects to be watched, Bothe here conjectures ἡμέες.*

531 εἶσομαι.] *I will know.*

535 διαείσεται.] *He shall make distinguished, prove the worth of.* Fut. mid. from \**διαείδω*. Conf. XIII. 277.

538 εἰ γὰρ ἐγὼν ὧς, κ.τ.λ.] *For I would I were as certainly exempt from death and age through all time, and honoured as Athene is wont to be honoured, and Apollo, as it is certain that this day is now bringing ruin to the Argives.*

ὥς νῦν ἡμέρῃ ἥδε κακὸν φέρει Ἀργείοισιν.”

ᾧς Ἐκτωρ ἀγόρευ’, ἐπὶ δὲ Τρῶες κελάδησαν.

οἱ δ’ ἵππους μὲν λύσαν ὑπὸ ζυγοῦ ἰδρώοντας,

δῆσαν δ’ ἰμάντεσσι παρ’ ἄρμασιν οἷσιν ἕκαστος·

ἐκ πόλιος δ’ ἄζοντο βόας καὶ ἵφια μῆλα

545

καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο

σῖτόν τ’ ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.

[ἔρδον δ’ ἀθανάτοισι τεληέσσας ἐκατόμβας.]

κνίσην δ’ ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω

[ἡδεῖαν· τῆς δ’ οὔτι θεοὶ μάκαρες δατέοντο,

550

οὐδ’ ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή

καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας

εἶατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλὰ.

ὥς δ’ ὅτ’ ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην

555

φαίνεται ἄρυπρέπεια, ὅτε τ’ ἐπλετο νήνεμος αἰθήρ·

[ἐκ τ’ ἔφανευ πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι

καὶ νάπαι· οὐρανόθεν δ’ ἄρ’ ὑπερράγη ἄσπετος αἰθήρ,]

πάντα δὲ τ’ εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμίν·

τόσσα μεσηγνὴ νεῶν ἡδὲ Ξάνθοιο ῥοάων

560

Τρώων καιόντων πυρὰ φαίνεται Ἰλιόθι πρό.

χίλι’ ἄρ’ ἐν πεδίῳ πυρὰ καίετο, παρὰ δὲ ἐκάστῳ

εἶατο πεντήκοντα σέλα πυρὸς αἰθομένοιο.

ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,

ἑσταότες παρ’ ὄχεσφιν, εὐθρονον Ἥῳ μίμνον.

565

543 ὑπὸ ζυγοῦ.] *From beneath the yoke.*

558 οὐρανόθεν δ’ ἄρ’, κ.τ.λ.] *And in the heaven the vast ether is opened to view.* οὐρανόθεν is literally *from heaven*, but that which shews itself from heaven, is of course in heaven, and the word may therefore be so translated. Conf. v. 864, where ἐκ νεφέων = ἐν νέφεσι.

ὑπερράγη.] This word seems to be used because it is only when the clouds, which lie under, and conceal

the upper air, are divided that the space above them comes into view. These aorists are frequentative. Conf. iv. 161, v. 88, etc.

ἄσπετος.] Literally *unutterable*, from a neg. and εἶπειν; generally = *unutterably*, i. e. *very, great*.

αἰθήρ.] *The clear upper air*, opposed to ἀήρ, the atmosphere which immediately surrounds the earth.

561 Ἰλιόθι πρό.] *In front of Ilium.* Conf. οὐρανόθι πρό, III. 3.



ΙΛΙΑΔΟΣ Ι.

## SUMMARY.

The Greek chiefs are called together by Agamemnon. He advises that they should abandon the war, and leave Troy hurriedly by night (1—28). They are indignant at the advice. Diomed and Nestor speak strongly against it (29—78). Watches are set to guard the camp. After supper Nestor shews that it is Agamemnon alone who has offended Achilles, and proposes that they should now take measures to appease him. Agamemnon declares his willingness to restore Briseis and give large presents with her, and further to give Achilles one of his own daughters in marriage (79—161). Phœnix, Ajax, and Ulysses are sent to Achilles to state what has been resolved on, and to induce him to return (162—184). Achilles receives the messengers kindly, but refuses to accept their proposals. The others return; Phœnix remains with Achilles, who declares his purpose of leaving Troy, and setting sail forthwith for Phthia (185—668). On the return of the other messengers Agamemnon enquires what answer they have brought. Ulysses reports it. Diomed exhorts them nevertheless to continue the war with spirit (669—713).

# ΤΗ Σ ΙΛΙΑΔΟΣ

## ΡΑΨΩΙΔΙΑ Ι.

Ὄς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς  
 θεσπεσίῃ ἔχε φύζα, φόβου κρυόντος ἐταίρῃ,  
 πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.  
 ὥς δ' ἄνεμοι δύο πόντον ὀρίετον ἰχθυόεντα,  
 Βορρῆς καὶ Ζέφυρος, τῷτε Θρήκηθεν ἄητον, 5  
 ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κύμα κελαυνὸν  
 κορθύεται, πολλὸν δὲ παρέξ ἄλα φύκος ἔχευαν·  
 ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.  
 Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ  
 φοῖτα κηρύκεσσι λυγροφθόγγοις κελεύων 10  
 κληδὴν εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,  
 μῆδ' ἐβοᾶν· αὐτὸς δὲ μετὰ πρῶτοις πονεῖτο.  
 ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων  
 ἴστατο δακρυχέων ὥστε κρήνη μελάνδρος,  
 ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15  
 ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα  
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖν

2 θεσπεσίῃ, κ.τ.λ.] Probably a very great panic, the comrade of numbing flight. The Scholiast explains θεσπεσίῃ more in accordance with its derivation, as=divinely-sent. Conf. II. 591. Φόβος in Homer is flight and not fear. Vide v. 252.

3 πένθει βεβολήατο.] Were smitten or prostrated with sorrow. This Epic perfect of βάλλω is used only metaphorically, of the mind. When literal wounds or blows are intended,

βέβλημαι is the form employed.

5 τῷτε Θρήκηθεν ἄητον.] This means only that their permanent home was in Thrace, not that they blew from that quarter. Conf. XXIII. 229, 230.

13 τετιηότες.] Vid. VIII. 437.

15 αἰγίλιπος.] Steep. Originally it meant deserted (even) by goats (αἶξ, αἰγός, and λείπω).

17. These lines are repeated, with omissions, from II. I II, &c.



- σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατέκευσε  
 "Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
 δυσκλέα "Αργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,  
 ὃς δὴ πολλὰν πολλὰν κατέλυσε κάρηνα  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθόμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν."  
 "Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν. 30  
 ὀφρὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης  
 "Ἄτρεϊδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,  
 ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μὴ τι χολωθῆς.  
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,  
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35  
 ἴσας" Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.  
 σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·  
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,  
 ἀλκὴν· δ' οὗτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.  
 δαιμόνι, οὕτω που μάλα ἔλπεαι υἱας Ἀχαιῶν 40  
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὡς ἀγορευεῖς;  
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥστε νέεσθαι,  
 ἔρχεο· πᾶρ τοι ὁδὸς, νῆες δέ τοι ἄγχι θαλάσσης  
 [ἐστᾶσ', αἷ τοι ἔποντο Μυκήνηθεν μάλα πολλὰ].  
 ἀλλ' ἄλλοι μενέουσι καρηκομῶντες Ἀχαιοί, 45  
 εἰσόκε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοί,  
 φευγόντων σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·

30 ἄνεω.] *Silent*, literally *in silence*. The word is an adverb. Vide II. 323.

32 μαχήσομαι.] *I will find fault with*. v. 875, vi. 329.

34 ἀλκήν.] *Courage*. Diomed is here referring to the speech of Agamemnon to him, when the truce

was broken, and the Greeks were preparing for battle. IV. 370, &c.

37 διάνδιχα δῶκε.] *Hath given thee one only of two gifts*.

39 ὃ τε κράτος ἐστὶ μέγιστον.] *And that is the greatest power of all*.

46 εἰ δὲ καὶ αὐτοί.] *Sc. Wish to depart* (elliptical).

νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰσόκε τέκμων  
Ἴλιου εὐρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' ἵαχον υἱες Ἀχαιῶν, 50  
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.

τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ

"Τυδεΐδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,

καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος·

οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55

οὔδ' ἄλλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μῦθων.

ἦ μὴν καὶ νέοι ἐσσι, ἐμὸς δέ κε καὶ παῖς εἴης

ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις

[Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες].

ἀλλ' ἄγ' ἐγὼν, ὃς σέο γεραίτερος εὐχομαι εἶναι, 60

ἐξεῖπτα καὶ πάντα διΐξομαι· οὔδέ κέ τίς μοι

μῦθον ἀτιμήσει, οὔδ' ἐκείων Ἀγαμέμνων.

ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος

ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.

ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65

δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι

λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,

Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.

δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔτοι ἀεικές. 70

πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν

48 τέκμων.] *The destined end.*  
Vide VI. 349.

53 πέρι.] Adverb, *exceedingly.*

54 μετὰ.] *Among.* A very rare sense of μετὰ with the accusative. Καὶ ἃ μὲν μετὰ χεῖρας ἔχει (= Homer's μετὰ χερσίν), Thuc. I. 138, is a similar instance of the use of μετὰ with an accusative, where a dative would be more in accordance with usage. The sense of the passage before us prevents our translating μετὰ, *after*; vide next line. It could only bear that meaning if we supposed the ὁμήλικας to mean, not Diomedes, but Nestor's equals in

age. For ἔπλευ=thou art, conf. note on VII. 64.

56 οὔδ' ἄλλιν ἐρέει.] *Nor will any one speak in opposition to thee.* Conf. IV. 357.

58 ὀπλότατος.] *Youngest.* Vide II. 707.

πεννυμένα βάζεις Ἀργείων βασιλῆας.] A double acc. of the thing spoken, and of the person addressed; as at V. 170, &c. &c.

64 ἐπιδημίου.] *Among the people,* i. e. *internal, domestic war.*

ὀκρυόεντος.] Vide VI. 344.

67 λεξάσθων]=λεξάσθωσαν. *Let them post themselves.* Conf. II. 435.

ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·  
 πᾶσά τοι ἐσθ' ὑποδεξίη, πολέεσσι δ' ἀνάσσεις.  
 πολλῶν δ' ἀγρομένων τῷ πείσαι ὅς κεν ἀρίστην  
 βουλὴν βουλεύσῃ· μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75  
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν  
 καίουσιν πυρὰ πολλὰ· τίς ἂν τάδε γηθήσειεν;  
 νύξ δ' ἦδ' ἡ δ' ἡε διαρραίσει στρατὸν ἡε σαώσει."

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἡδ' ἐπίθοντο.  
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80  
 ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,  
 ἡδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἄρης,  
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,  
 ἡδ' ἀμφί Κρεῖοντος υἱόν, Λυκομήδεα δῖον.  
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85  
 κούροι ἅμα στείχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·  
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·  
 ἔνθα δὲ πῖρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρείδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν  
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα. 90  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν 95

"Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν  
 λαῶν ἐσσι ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξεν  
 σκηπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα.  
 τῷ σε χρή περὶ μὲν φάσθαι ἔπος ἡδ' ἐπακούσαι, 100

75. The noun *χρεῶ*, or *χρεῖω*, *need*, is used with an accusative of the person who is in want, even when it is coupled with *ἐστί*, or *γίγνεται*, vide XXI. 322. We may supply then one of these verbs here, and are not forced to suppose *ἰκάνει* understood, though we often find *χρεῖω* coupled with it, x. 118, 142, &c.

78 *διαρραῖσα*.] *Shall utterly destroy*, literally *shall utterly break into pieces*. So too at II. 473.

90 *μενοεικέα*.] *Gratifying the desire*, so, *plentiful* or *agreeable* (*μένος*, *εἰκός*, *εὐκα*).

99. Bk. II. 206 appears to have been interpolated from this line.

100 *περί*.] *Adv. beyond all others*.

κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγη  
εἶπεῖν εἰς ἀγαθὸν σέο δ' ἔξεται ὅττι κεν ἄρχῃ.  
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.  
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,  
οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἡδ' ἔτι καὶ νῦν, 105  
ἔξεται τοῦ ὅτε, διογενὲς, Βρισηίδα κούρην  
χωομένου Ἀχιλλῆος ἔβης κλισίῃθεν ἀπούρας  
οὔτι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἔγωγε  
πόλλ' ἀπεμυθεόμην· σὺ δὲ σφ' μεγαλήτορι θυμῷ  
εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110  
ἡτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν  
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν  
δῶροισιν τ' ἀγανοῖσιν ἔπεσσί τε μείλιχ' οἶσιν."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
"ὦ γέρον, οὔτι ψεύδος ἐμὰς ἄτας κατέλεξας. 115  
ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν  
λαῶν ἐστὶν ἀνὴρ ὅντε Ζεὺς κῆρι φιλήσῃ  
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.  
ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέῃσι πιθήσας,  
ἂψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἅποινα. 120  
ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,  
ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
αἰθωνας δὲ λέβητας ἐέικοσι, δώδεκα δ' ἵππους  
πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.

101 σέο δ' ἔξεται, κ.τ.λ.] Either now it will depend on thee, what (judgment) prevails, or it will be thy affair what judgment he (the other) proposes. The Scholiast takes the former view, and explains ἀρχῃ as intransitive = κράτη. It is nowhere else used in this sense.

106 ἔξεται τοῦ ὅτε.] Even from the time when = ἐτι ἐκ τοῦ.

109 σὺ δὲ σφ' μεγαλήτορι θυμῷ εἷξας.] But thou having yielded to the impulse of thy haughty spirit. For εἷξας conf. line 598.

116 ἁσάμην.] I have acted foolishly, from ἀάω, to injure, and especially to injure in mind, to

delude.

120 ἀρέσαι.] To give satisfaction to, to compensate, more frequent in the Middle, as at IV. 362.

121 ὀνομήνω.] I will declare, or repeat over. For this use of the subjunctive without ἄν = the future, conf. I. 262.

122 ἀπύρους τρίποδας.] Vessels not intended to be used on the fire, i. e. ornamental, and of fine workmanship, such as were offered in the temples to the Gods.

124 πηγούς.] Well put together, and so powerful. From πηγνυμι.

ἀθλοφόρους.] Perhaps, not victors already in the race, but trained

οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125  
οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.  
δώσω δ' ἐπτά γυναῖκας, ἀμύμονα ἔργα ἰδυίας,  
Λεσβίδας, ἃς, ὅτε Λέσβον ἐκτιμένην ἔλεν αὐτὸς,  
ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130  
τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,  
κούρη Βρισηὸς ἐπὶ δὲ μέγαν ὄρκον ὁμῶμαι  
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,  
ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.  
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135  
ἄστν μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,  
νῆα ἄλῃς χρυσοῦ καὶ χαλκοῦ νησάσθω  
εἰσελθὼν, ὅτε κεν दातेώμεθα ληῖδ' Ἀχαιοί,  
Τρωϊάδας δὲ γυναῖκας ἐέλκοσιν αὐτὸς ἐλέσθω,  
αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλιστα ἔωσιν. 140  
εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιῶν, οὐθαρ ἀρούρης,  
γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,  
ὅς μοι τηλύγετος τρέφεται θαλῇ ἐνι πολλῇ  
τρῆϊς δέ μοι εἰσι θυγάτρες ἐνὶ μεγάρῳ εὐπῆκτῳ,  
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145  
τάων ἦν κ' ἐθέλῃσι φίλῃν ἀνάεδνον ἀγέσθω

- *to contend for prizes.* If we so take it, we shall avoid the repetition of the same thing in other words, which would occur in the closing sentence of the line. Such repetitions, however, may be found elsewhere, and not unfrequently, in Homer. Conf. XVII. 5.

125 τόσσα. ὅσσα.] These words obviously answer to one another, so that we must enclose in brackets line 126, which breaks the regular flow of the sentence.

130 κάλλει.] Dative of the instrument whereby they surpassed. Conf. II. 370.

132 κούρη.] The common reading here is *κούρη*, by which the noun is attracted into the case of the preceding relative *ἦν*, and *ἔσσεται*

has no nominative expressed. This kind of *inverse attraction* is by no means unfrequent. Conf. Soph. *Trach.* 283, &c. *τάδε δ' ὥστερ εἰσραῖς...χωροῖσι πρὸς σέ*, where the requirements of the metre have prevented any supposed emendation of the grammar.

141 οὐθαρ ἀρούρης.] *A very fertile land*, literally, *an udder of the land*. We may compare with this the use of *πῖα*, *fat*, to express richness of soil, *Od.* IX. 135. *uberis campi* Columella, *De cultu hortorum*, 90, and Virgil, *Georg.* II 275.

143 τηλύγετος.] *Tenderly loved*. Conf. III. 175.

146 ἀνάεδνον.] *With no marriage presents given in exchange for her*. Conf. VI. 394, XI. 243—245.

πρὸς οἶκον Πηληϊὸς ἐγὼ δ' ἐπὶ μέλῳ δώσω  
 πολλὰ μάλ', ὅσσ' οὐπω τις ἐγὼ ἐπέδωκε θυγατρὶ.  
 ἑπτὰ δέ οἱ δώσω εὐναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν, 150  
 Φηρύς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,  
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἁλὸς, νέεται Πύλου ἡμαθόεντος  
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,  
 οἳ κέ ἐ δωτῶνσι θεὸν ὥς τιμήσουσιν 155  
 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.  
 δμηθῆτω—Ἀἶδης τοι ἀμείλιχος ἡδ' ἀδάμαστος  
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—  
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύερός εἰμι 160  
 ἡδ' ὅσσον γεγενῆ προγενέστερος εὐχομαι εἶναι."  
 Τὸν δ' ἡμέλβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ  
 "Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς Ἀχιλῆϊ ἄνακτι  
 ἄλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165  
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.  
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων.  
 Φοῖνιξ μὲν πρῶτιστα διίφιλος ἡγήσασθω,  
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς  
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170  
 φέρετε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε,  
 ὄφρα Διὶ Κρόνιδῃ ἀρησόμεθ', αἳ κ' ἐλεήσῃ."  
 ὣς φάτο, τοῖσι δὲ πᾶσιν ἐάδοντα μῦθον ἔειπεν.  
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175

147 μέλῳ.] *Presents to gratify him.* (From μέλι, μελίσσω), like μελίγματα.

153 νέεται Πύλου.] *On the extreme border of Pylos.* Conf. VI. 295.

164 διδοῖς.] *Thou offerest.* Ionic for δίδως.

165 ὀτρύνομεν]=ὀτρύνωμεν. Vid.

I. 141.

167 εἰ δ' ἄγε.] Vide I. 302.

τοῖς]=οἷς, so that the δὲ in the next clause introduces the apodosis. ἐπιόψομαι is of course=ἐπιόψωμαι.

175. This, and the line following, occur at I. 470, 471. Vide notes to those lines.

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὼν θ' ὅσον ἤθελε θυμὸς,  
 ὥρμῳντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.  
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππῆτα Νέστωρ,  
 δεινδύλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180  
 πειρᾶν ὡς πεπίθαιεν ἀμύμονα Πηλεΐωνα.

Τῷ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,  
 πολλὰ μάλ' εὐχομένῳ γαιήοχῳ ἐννοσιγαίῃ  
 ῥηϊδίῳ πεπιθεῖν μεγάλας φρένας Αἰακίδαο.  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185  
 τὸν δ' εὖρον φρένα τερπόμενον φόρμυγγι λυγείῃ,  
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν  
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας  
 τῇ ὄγε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.  
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190  
 δέγμενος Αἰακίδην, ὅπότε λήξειεν αἰδῶν.  
 τῷ δὲ βάτην προτέρῳ, ἡγήετο δὲ διὸς Ὀδυσσεὺς,  
 στὰν δὲ πρόσθ' αὐτοῖο ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς  
 αὐτῇ σὺν φόρμυγγι, λιπὼν ἔδος ἔνθα θάασσεν.  
 ὡς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195

181 τῷ δὲ βάτην.] Some have explained these duals by supposing Ajax and Ulysses here spoken of, Phoenix having already preceded them. Conf. I. 168, 169. Others take them as = plurals, in support of which view may be quoted I. 567, v. 487, VIII. 186. It certainly does not appear from the account that follows that Phoenix had preceded them. They all appear to arrive together, without any previous notice having been given to Achilles, vide 192, 193, &c. Certainly the persistent use of the dual just here is curious, if a plurality of persons is signified. The Scholiast records both interpretations.

187 ζυγόν.] A cross-bar, uniting the two horns of the lyre; to it the pegs and strings of the lyre were attached.

193 ταφόν.] In amazement,

from \*θαφω, of which the only tenses in use are the perf. τέθηκα, the plp. and the second aorist part.

194 θάασσεν.] He was sitting. Imperf. from θαίσσω, the original form of the later θάσσω, the α of which we know to be long by nature, from the cognate substantive θᾶκος. The epic poets, says Buttmann, never add a vowel as an extra syllable before a long vowel merely to suit their metre, but only when that long vowel is the result of a contraction. They then resolve it, as in ὀράσθαι for ὀρᾶσθαι, or, as in the case before us, employ the original form.

195 φῶτας.] This word is generally used when bodily qualities are intended, or when the eye is addressed, as here, by the bodily presence. It is a specific word, but not used, like ἀνὴρ, to designate a man

τὸ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

“Χαίρετον ἢ φίλοι ἄνδρες ἰκάνετον ἢ τι μάλα χρεώ,  
οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοὶ ἔστων.”

ᾯς ἄρα φωνήσας προτέρῳ ἄγε δῖος Ἀχιλλεύς.

εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν 200

αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα

“Μεῖζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα·

ζωρότερον δὲ κέραε, δέπας δ' ἔντυνον ἐκάστω·

οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”

ᾯς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθειθ' ἑταίρῳ 205

αὐτὰρ ὅγε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθικ' ὄϊος καὶ πίονος αἰγός,

ἐν δὲ σὺς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακὴν στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,

πάσσε δ' αἰὼς θελοιο, κρατευτῶν ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἐλεοῖσιν ἔχεν, 215

distinguished for courage or energy, or any mental quality, but rather for bodily size and strength, or in some way prominent to the sense of sight.

196 δεικνύμενος.] *Welcoming.* Vide I. 224 and IV. 4, where, when wine is being drunk, it means *pledging*. The common sense probably is *stretching out the hand towards* whether with a cup of wine in it, or empty.

203 ζωρότερον δὲ κέραε.] *And mix it of greater strength (than is customary).* The word ζωρότερον occurs nowhere else. It is probably akin to ζῶς.

206 ἐν πυρὸς αὐγῇ.] *In the light of the fire.* For it was, of course, night when the ambassadors arrived.

208 ἐν δὲ σὺς σιάλοιο, κ.τ.λ.] *And on it (he placed) the back of a fat hog rich with fatness.* σιάλος is a substantive, itself meaning a fat

hog. It is added after σὺς, just as in the phrases *ἄνθρωποι βασιλεῖς, ἱερεῖς κίρκος*, specifically and with the force of an adjective.

209 τῷ.] *For him.* Dativus commodi.

214 κρατευτῶν ἐπαείρας.] *Raising them (the spits) upon supports.* These were probably stones upon which the spits rested.

215 εἰν ἐλεοῖσιν ἔχεν.] *Strewed them on the dresser, or board, on which the meat was cut up (vid. Od. XIV. 432, &c.); a different piece of furniture from the τράπεζα, at which the meat was eaten, and of which each guest had one, vide Od. XVII. 333, 447, though this last custom, as it can be proved only from the Odyssey, may have been later. If we suppose it here, as many commentators do, we must translate τραπεζῇ, to each table.*



Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ  
καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.  
αὐτὸς δ' ἀντίον ἔξεν Ὀδυσσεύς θείοιο  
τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνάγει  
Πάτροκλον, ὃν ἐταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220  
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρον ἔντο,  
νεῦσ' Ἀἴας Φοῖνικι. νόησε δὲ διὸς Ὀδυσσεύς,  
πλησάμενος δ' οἴνοιο δέσπας δεῖδεκτ' Ἀχιλλῆα  
"Χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἴσης οὐκ ἐπιδευεῖς, 225  
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαι  
ἡδὲ καὶ ἐνθάδε νῦν πάρα γὰρ μενοεικέα πολλὰ  
δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,  
ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες  
δείδιμεν· ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι 230  
νῆας ἔϋσσέλμους, εἰ μὴ σύγῃ δύσσαι ἀλκήν.  
ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο  
Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
κηάμενοι πυρὰ πολλὰ κατὰ στρατὸν, οὐδ' ἔτι φασὶν  
σχῆσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235  
Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων  
ἀστράπτει· Ἔκτωρ δὲ μέγα σθένει βλεμεαίνων  
μαίνεται ἐκπάγλως, πῖσυνος Διὶ, οὐδέ τι τίει  
ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδουκεν.  
ἄρ' αὖται δὲ τάχιστα φανήμεναι Ἡῶ δι' αὖν 240  
στεύται γὰρ νηῶν ἀποκόψει ἄκρα κόρυμβα  
αὐτὰς τ' ἐμπρήσειν μαλεροῦ πυρὸς, αὐτὰρ Ἀχαιοὺς

219 τοίχου τοῦ ἐτέροιο.] Genitive of place.

220 θυηλάς.] *The parts of the victim that were offered to the Gods.* From *θύω*. Vid. I. 460, &c.

225 οὐκ ἐπιδευεῖς.] (Sc. *ἐσμέν*.) *We lack not.*

227 μενοεικέα.] Vide line 90.

231 εἰ μὴ σύγῃ, κ.τ.λ.] *If thou dost not clothe thyself with might for the battle.* Conf. XIX. 36. Phrases similar to the above are not uncommon.

mon. Vide VII. 164, XX. 381, &c.

234 οὐδ' ἔτι φασὶν σχῆσεσθαι.] Probably, and they (the Trojans) say that we shall not longer keep ourselves from flight, but shall hurriedly embark on board our black ships. Conf. XI. 311, 824. It is also translated, and they say that they will be restrained no longer, but will fall upon our black ships.

242 μαλεροῦ.] *Fierce* (from *μῆλα*). In Homer always an epithet of fire.

δηώσιν παρὰ τῇσιν, ὀρινομένους ὑπὸ καπνοῦ.  
 ταυτ' αἰνῶς δειδοικα κατὰ φρένα, μή οἱ ἀπειλὰς  
 ἐκτελέσωσι θεοὶ, ἡμῖν δὲ δὴ αἷσιμον εἶη 245  
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεος ἵπποβότοιο.  
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ νῆας Ἀχαιῶν  
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.  
 αὐτῷ σοὶ μετόπισθ' ἄχος ἔσσεται, οὐδὲ τι μῆχος  
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250  
 φράζην ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.  
 ὦ πέπον, ἦ μὲν σοίγε πατήρ ἐπετέλλετο Πηλεὺς  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν  
 'τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ  
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255  
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων  
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον  
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.  
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν  
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260  
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.  
 εἰ δὲ, σὺ μὲν μὲν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω  
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἰθωνας δὲ λέβητας ἐέλκοσι, δώδεκα δ' ἵππους 265  
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουντο.  
 οὐ κεν ἀλγίος εἶη ἀνὴρ ᾧ τόσσα γένοιτο,  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουντο.  
 δώσει δ' ἐπτά γυναικάς, ἀμύμονα ἔργα ἰδυίας, 270

Later, it is used metaphorically=  
*fiery*, i. e. *passionate*, or *impassioned*.  
 This genitive must be explained as  
 causal. Conf. II. 397.

248 ἐρύεσθαι ὑπὸ Τρώων ὀρυ-  
 μαγδοῦ.] *To preserve from the war-*  
*din of the Trojans, literally to drag*  
*from under*, &c. This passage well  
 brings out how the original sense of  
 ἐρύεσθαι passes into the derived

sense. Conf. XVII. 224. For ἐρύ-  
 εσθαι vide note on I. 216.

256 ἴσχειν.] Used with the force  
 of an imperative, *but do thou be mind-*  
*ful to restrain*. So too ληγέμεναι in  
 the following line.

262 εἰ δέ.] *Come now, or if you*  
*will*. Vide I. 302. The lines that  
 follow are repeated from Agamem-  
 non's speech, l. 122, &c.

Λεσβίδας, ὅς, ὅτε Λέσβον ἐυκτιμένην ἔλες αὐτὸς,  
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φύλα γυναικῶν.  
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα  
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμείται  
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275  
 ἢ θέμις ἐστίν, ἄναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε  
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,  
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι  
 εἰσελθὼν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοὶ, 280  
 Τρωιάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθαι,  
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἀργὸς ἰκοίμεθ' Ἀχαιϊκὸν, οὐθαρ ἀρούρης,  
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,  
 ὅς οἱ τηλύγετος τρέφεται θαλῇ ἐνὶ πολλῇ. 285  
 τρεῖς δέ οἱ εἰσι θυγατρὲς ἐνὶ μεγάρῳ εὐπήκτῳ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·  
 τάων ἦν κ' ἐθέλῃσθα φίλην ἀνάεδνον ἄγεσθαι  
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μείλια δώσει  
 πολλὰ μάλ', ὅσσ' οὐπω τις ἐῖς ἐπέδωκε θυγατρί. 290  
 ἐπὶ δὲ τοι δώσει εὐναϊόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἰρὴν ποιήεσσαν,  
 Φηράς τε ζαθέας ἠδ' Ἀνθειαν βαθύλειμον,  
 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος· 295  
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,  
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσιν  
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.  
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300  
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς  
 τειρομένους ἐλέαιρε κατὰ στρατὸν, οἳ σε θεὸν ὥς  
 τίσουσ'· ἡ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.  
 νῦν γάρ χ' Ἔκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι  
 λύσσαν ἔχων ὅλοην, ἐπεὶ οὐτινὰ φησιν ὁμοῖον 305  
 οἳ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἐνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς  
 "Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποσιπῶν,  
 ἵππερ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310  
 ὥς μὴ μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.  
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἰδαιο πύλῃσιν  
 ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἶπῃ.  
 αὐτὸρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·  
 οὐτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισμένον οἶω 315  
 οὐτ' ἄλλους Δαναοὺς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν  
 μάρνασθαι δηϊοσιν ἐπ' ἀνδράσι νωλεμέσ αἰεὶ.  
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·  
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·  
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 320  
 οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,  
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσιν  
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,  
 ὥς καὶ ἐγὼ πολλὰς μὲν αὔπνους νύκτας ἵαυον, 325  
 ἱμάτα δ' αἱματόεντα διέπρησσον πολεμίζων,  
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.  
 δῶδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,

309 ἀπηλεγέως ἀποσιπῶν.] *To speak out plainly or bluntly, lit. without respect (for persons), (from ἀπὸ and ἀλέγω).* The verb ἀπηλεγεῖν, *to neglect*, occurs in Ap. Rhod. II. 17.  
 320 κάτθανε.] Frequentative aorist. Conf. IV. 161.

321 οὐδὲ τί μοι περίκειται.] = οὐδὲν περισσόν ἐστὶ μοι. *I have no advantage above others.*

322 ψυχὴν παραβαλλόμενος.] *Hazarding my life*, a metaphor from setting one thing against another in gambling.

πολεμίζων.] This very perplexing word is perhaps best explained as = τὸ πολεμίζειν, i. e. to a substantive in the acc. in apposition to ἄλγεα in the preceding line. Such a

use of the infinitive without the article may be found elsewhere in Homer. Conf. V. 253. It is also explained as = πολεμίζων, i. e. as = a substantive in the dative, or τῷ πολεμίζων.

327 ἀνδράσι μαρνάμενος.] *Fighting against heroes.* This class of verbs takes a dative of the object. Conf. V. 875.

σφετεράων.] *For wives of theirs.* We must take this word as emphatic, and referring, with a contemptuous carelessness about accuracy, to the two Atridae, although it was only about the wife of one of them that the war arose. Conf. line 340, where Achilles still speaks of both of them.

πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον  
 τῶν ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330  
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον  
 Ἀτρεΐδῃ· ὁ δ' ὀπισθε μένων παρὰ νηυσὶ βοῆσιν  
 δεξιόμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.  
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεύσιν  
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μόνου Ἀχαιῶν  
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων 336  
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν  
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας  
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;  
 ἢ μούνου φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340  
 Ἀτρεΐδαι; ἐπεὶ ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,  
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν  
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ εἴουσιν.  
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,  
 μὴ μιν πειράτω εὖ εἰδότες· οὐδέ με πείσει. 345  
 ἀλλ', Ὀδυσσεύ, σὺν σοί τε καὶ ἄλλοισιν βασιλεύσιν  
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.  
 ἢ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,  
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ  
 εὐρείαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350  
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνου  
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,  
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,  
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·  
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὀρμήν. 355  
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,  
 αὔριον ἰρὰ Διὸς ῥέξας καὶ πᾶσι θεοῖσιν,  
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερίσσω,

333 *δασάσκετο*.] A frequentative epic form of *δάσασθαι*, first aor. of *δαίνομαι*, like *εἴρεσκε*, from *εἶρε*, passim.

346. This seems an answer to the vaunt of Agamemnon, I. 174, 175. There is a fine contempt in

the enumeration, which follows, of Agamemnon's exploits in his absence.

355 *οἶον*.] This is explained as an adverb = *once*; and, perhaps better, as an accus. masc. *οἶόν με, me alone*.

ὄψεται, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,  
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360  
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας  
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,  
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.  
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων'  
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365  
 ἠδὲ γυναῖκας εὐζώνους πολίον τε σίδηρον  
 ἄξομαι, ἄσπ' ἔλαχόν γε· γέρας δέ μοι, ὅσπερ ἔδωκεν,  
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρείδης.—τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,  
 ἀμφιδὸν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370  
 εἴ τινά που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,  
 αἰὲν ἀναιδεῖν ἐπιειμένος—οὐδ' ἂν ἔμοιγε  
 τετλαίη, κύνεός περ ἐὼν, εἰς ὧπα ἰδέσθαι·  
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·  
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν' οὐδ' ἂν ἔτ' αὐτὶς 375  
 ἐξαπαφούτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἔκηλος  
 ἐρρέτω· ἐκ γὰρ εὐ φρένας εἵλετο μητίετα Ζεὺς.  
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.  
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ  
 ὅσσα τέ οἱ νῦν ἐστὶ, καὶ εἴ ποθεν ἄλλα γένοιτο, 380  
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας  
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,

363. This line is memorable as occurring in the dream of Socrates, mentioned in the *Crito*, in reference to his own death, p. 44.

364 ἐνθάδε ἔρρων.] *Coming hither to my harm.*

376 ἄλις δέ οἱ.] *But it is enough for him (to have once cheated me).*

ἔκηλος ἐρρέτω.] *Let him go undisturbed to ruin, i. e. with confidence, and without any sense of approaching harm.* Conf. I. 554.

377 εὐ] = οὐ, and digammated.

378 μιν.] *Probably them.* Referring not to Agamemnon, but to his gifts. Conf. XII. 285, *Od.* XVII. 268, *Ap. Rhod.* II. 8. The equiva-

lent Attic *νιν* is certainly used as a plural. *Soph. El.* 426, 624.

ἐν καρὸς αἴσῃ.] Probably, *equally with a hair*, *καρὸς* is from *κάρ* = *θρίξ*, from *κείρω*, 2nd aor. *ἐκάρην*, the same root as that of *ἀκαρής*. It has been also explained as Doric for *κηρὸς*, gen. of *κήρ*, *death* (conf. III. 454), and as the genitive of *Κάρ*, a *Carian*, since Carians were proverbially worthless; but this proverb is of later date than Homer, and in both the latter cases the penultimate would be long. *κάρ* has also been explained, but on no sufficient authority, as = *φθέρ*, a *louse*.

αἶθ' ἐκατόμυλοι εἰσι, δικόσιοι δ' ἄν' ἐκάστην  
 ἄνδρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὕχεσφιν  
 οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε, 385  
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,  
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.  
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,  
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,  
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι 390  
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,  
 ὅστις οἱ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.  
 ἦν γὰρ δὴ με σώσει θεοὶ καὶ οἴκαδ' ἵκωμαι,  
 Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.  
 πολλὰ Ἀχαιῖδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε, 395  
 κούραι ἀριστήων, οὔτε ποτ' ἄλλοις ῥύονται  
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.  
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ  
 γήμαντι μνηστὴν ἄλοχον, εἰκύϊαν ἄκοιτιν,  
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτῆσατο Πηλεὺς· 400  
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν  
 Ἴλιον ἐκτῆσθαι, εὐναιόμενον ποτ' ἄλλοις,  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν ὕλας Ἀχαιῶν,  
 οὐδ' ὅσα λάϊνος οὐδὲς ἀφήτορος ἐντὸς ἔεργει,  
 Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405  
 ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,  
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·  
 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείσθη

383 ἀνά.] The preposition is here distributive.

387 ἀποδόμεναι λώβην.] We may understand λώβην as = πώλην τῆς λώβης, before he hath made me full atonement for his soul-vexing contumely. Another explanation, also given by the Scholiast, is before he hath suffered the same soul-vexing dishonour which he inflicted on me. ἐμολ is a dativus ethicus = for my satisfaction.

390 ἰσοφαρίζοι.] Conf. VI. 101.

394 γυναῖκα γαμέσσεται.] Will give me a woman for my wife. This is a common force of the middle, like παῖδας ἐκδιδάσκειν, to have one's children taught. Eur. Medea, 296. The active γαμέω means, of course, to take for a wife, to marry; line 391. Conf. XI. 227.

404 ἀφήτορος.] Either the archer, from ἀφίημι; or from φάω, φημι, with a euphonic, the giver of oracles, in support of which view we find an old word ἀφητορεῖα = μαρτεῖα.

οὐθ' ἔλετῇ, ἐπεὶ ἄρ' κεν ἀμείβεταί ἔρκος ἰδόντων.  
μήτηρ γὰρ τέ μέ φησι θεὰ, Θέτις ἀργυρόπεζα, 410  
διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.  
εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,  
ᾧλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται·  
εἰ δέ κεν οἰκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,  
ᾧλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415  
ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.  
καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησάμην  
οἰκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων  
Ἴλιου αἰπυνῆς· μάλα γάρ ἔθεν εὐρύσπα Ζεὺς  
χείρα ἐν ὑπερέσχε, τεθαρσῆκασι δὲ λαοὶ 420  
ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν  
ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—  
ᾧφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μήτιν ἀμείνω,  
ἥ κέ σφιν νῆας τε σόφ καὶ λαὸν Ἀχαιῶν  
νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425  
ἣν νῦν ἐφράσσσαντο, ἐμεῦ ἀπομνήσαντος.  
Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθῆτω,  
ᾧφρα μοι ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται  
αὐριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὔτι μιν ἄξω.”  
“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430  
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.  
ὁψέ δέ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ  
δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν  
“Εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,  
βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσιν 435  
πῦρ ἐθέλεις αἰδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,  
πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποίμην

409 ἔρκος ἰδόντων.] *The bulwark of (i. e. formed by) his teeth.* Conf. IV. 350.

414 ἴκωμι.] The common reading is ἴκωμαι, which does not suit the metre. ἴκωμι ἐμὴν is a conjectural emendation. If we read ἴκωμι we must take it as another form of

ἴκωμαι, to be found also in several other passages.

418 τέκμων Ἴλιου.] *The destined end of Troy.* Conf. VI. 349.

422 ἀπόφασθε.] Here = simply, *tell out, declare.*

433 ἀναπρήσας.] *Pouring forth in abundance.* Vide I. 481.



οἷος; σοὶ δέ μ' ἔπεμπε γέρον ἱππηλάτα Πηλεὺς  
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν  
 νήπιον, οὗτω εἰδόθ' ὁμοίου πολέμοιο. 440  
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀνιπρεπέες τελέθουσιν.  
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,  
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.  
 ὥς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι  
 λείπεσθ', οὐδ' εἰ κέν μοι ὑποσταίῃ θεὸς αὐτὸς, 445  
 γῆρας ἀποξύσας, θήσειν νέον ἡβώνοντα,  
 οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλληγύναικα,  
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,  
 ἕς μοι παλλακίδος περιχώσατο καλλικόμοιο,  
 τῇν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450  
 μητέρ' ἐμήν ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων  
 παλλακίδι προμυγῆναι, ἵν' ἐχθήρειε γέροντα.  
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἴσθεις  
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινὺς,  
 μήποτε γούνασιν οἴσω ἐφέσσεσθαι φίλον υἱόν, 455  
 ἐξ ἐμέθεν γεγαῶτα. θεοὶ δ' ἐτέλειον ἐπαράς,  
 Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφόνηα.  
 τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξεί χαλκῷ·  
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὃς ῥ' ἐνὶ θυμῷ

443 μύθων τε ῥητῆρ' ἔμεναι, κ.τ.λ.] These words explain what is meant by, and stand in apposition to, the *τάδε πάντα* of the preceding line.

446 γῆρας ἀποξύσας.] *Having stripped old age from off me*, literally *having scraped*; an allusion probably to the wrinkles which accompany age.

451 λισσέσκετο γούνων.] *She besought me*, (taking me) *by my knees*. Conf. VI. 45.

452 ἵν' ἐχθήρειε.] *So that she might dislike*, as at III. 415.

455 ἐφέσσεσθαι.] *set*, from ἐφέω, an epic aorist, usually referred to ἐφίω.

457 ἐπαινή.] This epic adjective

occurs several times in Homer, and *Heriod*, always as an epithet of Proserpine, but only when she is mentioned in conjunction with Hades, the *Ζεὺς καταχθόνιος* of this passage. It has been explained as = *εἰσωνή*, and so, of course, a euphemism; and again, as a compound of the simple *αἰὼς*, *terrible*, in which however it is difficult to give any meaning to the preposition. Buttmann rejects both these views, and laying great stress upon the fact that *εἰσωνή* is never an epithet of Proserpine when she is mentioned alone, reads *ἐπ' αἰὼς*, = and *besides him the dread Proserpine*; a view for which he finds some support in the various readings of the manuscripts, and scholia.

δήμου θήκε φάτιν καὶ ὀνειδεα πόλλ' ἀνθρώπων, 460  
 ὥς μὴ πατροφόνοσ μετ' Ἀχαιοῖσιν καλεομένην.  
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς  
 πατρὸς χωρόμενοιο κατὰ μέγαρα στρωφᾶσθαι.  
 ἧ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες  
 αὐτοῦ λισσόμενοι κατερήτνυν ἐν μεγάροισιν, 465  
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς  
 ἔσφαζον, πολλοὶ δὲ σῦες θαλέθοντες ἀλοιφῇ  
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο,  
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.  
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵαον· 470  
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη  
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,  
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.  
 ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,  
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475  
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς  
 ῥεία, λαθὼν φύλακὰς τ' ἄνδρας δμωάς τε γυναικάς.  
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,  
 Φθίῃν δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,  
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480  
 καὶ με φίλησ' ὥσεί τε πατὴρ ὃν παῖδα φιλήσῃ  
 μούνον τηλύνετον πολλοῖσιν ἐπὶ κτεάτεσσιν,  
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·

462 ἐνθ' ἐμοί, κ.τ.λ.] *Then was the impulse of my heart no longer at all under control, so as to allow me to &c.* Conf. XIII. 280.

466 εἰλίποδας ἔλικας βοῦς.] For εἰλίποδας vide VI. 424. ἔλικας (ἔλιξ from ἔλίσσω) is an epithet given to oxen on account of their crooked horns, or, according to some, but less probably, on account of their crooked legs.

472 &c.] The αὐλή was an uncovered enclosure; surrounded by the ἔρκος, a fence or wall. The αἶθουσα or portico was at one side of the αὐλή, forming a sort of out-work of the house itself, and divided into

many chambers for sleeping; within this came the πρόδομος, or entrance hall, which appears to have been the principal room of the house, used as a dining-room, and, upon occasion, as a sleeping room, too. (XXIV. 673.) Beyond the πρόδομος came the θάλαμος, or inner bed-chambers, called also from their position μυχοί. (Od. VII. 346; II. XXIV. 675.)

482 τηλύνετον.] *Tenderly loved.* Conf. III. 175.

πολλοῖσιν ἐπὶ κτεάτεσσιν.] *Probably with many possessions.* Conf. IV. 235.

ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσων.  
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485  
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῳ  
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,  
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας  
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.  
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490  
 οἶνου ἀποβλύζων ἐν νηπιῇ ἀλεγεινῇ.  
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,  
 τὰ φρονέων, ὃ μοι οὔτι θεοὶ γόνον ἐξετέλειον.  
 ἐξ ἐμεῦ· ἀλλὰ σὲ παιῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ποιεύμεν, ἵνα μοί ποτ' αἰκέα λουγὸν ἀμύνης. 495  
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ  
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοὶ,  
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.  
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγαυῆσιν  
 λαιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι 500  
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.  
 καὶ γάρ τε Λιταὶ εἰσι Διὸς κούραι μεγάλοιαι,  
 χωλαὶ τε ῥυσαὶ τε παραβλώπες τ' ὀφθαλμῶ,  
 αἱ ῥά τε καὶ μετόπισθ' Ἀτῆς ἀλέγουσι κιούσαι.  
 ἢ δ' Ἀτὴ σθεναρὴ τε καὶ ἀρτίπος, οὔνεκα πάσας 505  
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν  
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.  
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,  
 τὸν δὲ μέγ' ὦνησαν καὶ τ' ἔκλυον εὐχομένοιο·  
 ὃς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπῃ, 510  
 λίσσονται δ' ἄρα ταίγε Δία Κρονίωνα κιούσαι  
 τῷ Ἀτῆν ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.  
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι  
 τιμὴν, ἥτ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.  
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515

491 οἶνον.] Partitive genitive, *some wine*.

504 ἀλ γουσι κιούσαι.] Who carefully walk behind Atê, literally *are careful as they walk*.

509 ὦνησαν. ἔκλυον.] These are frequentative tenses = *are wont to*. Conf. IV. 160, 161.

515 τὰ δ' ὅπισθ' ὀνομάζοι.] For if he did not offer gifts, *and state*

Ἀτρείδης, ἀλλ' αἶεν ἐπιζαφελῶς χαλεπαῖνοι,  
οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρήψαντα κελοίμην  
Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπτῃς·  
νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,  
ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520  
κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οὔτε σοὶ αὐτῷ  
φίλτατοι Ἀργείων τῶν μὴ σύγῃ μῦθον ἐλέγξης  
μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.  
οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν  
ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525  
δωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσιν.  
μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,  
ὥς ἦν· ἐν δ' ὑμῖν ἔρέω πάντεσσι φίλοισιν.  
Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530  
Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐρανίης,  
Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηι.  
καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσεν  
χωσαμένη ὃ οἱ οὔτι θαλύσια γουνῷ ἀλωῆς  
Οἶνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535  
οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.  
ἦ λάθετ' ἦ οὐκ ἐνόησεν· ἄσατο δὲ μέγα θυμῷ.

(i. e. *promise*) those things which are to follow &c.

519 τὰ δ' ὅπισθεν ὑπέστη.] *And promised those things which are to follow.* For this sense of ὑπέστη, conf. XI. 244, XIX. 243. The accusative which follows it seems to be a further development of the cognate accusative, II. 286.

522. *Whose words, and whose coming, do not thou treat with discomour.*

531 ἀμυνόμενοι Καλυδῶνος ἐρανίης.] *Fighting in defence of pleasant Calydon.* ἐρανός from ἐράω. The object from which danger is repelled is frequently, as here, put in the genitive without a preposition, XII. 155, 179, sometimes with a preposition, XII. 243.

534. θαλύσια.] (sc. ἱερὰ.) *Offerings for first fruits,* from θάλλω, because they were offered ὑπὲρ εὐθαιέας τῶν καρπῶν. They are called, in the next line, *hecatombs*.

γουνῷ ἀλωῆς.] *In his fruitful vineyard*=γουνίμῃ ἀλωῇ, the soil of the vineyard being called γουνός, or γονός, as having in itself a fruitful and life-giving power. The phrase is not unlike οὐθαρ ἀρούρης, line 141.

The dative, here, is of the place in which the offering was made. Conf. line 663.

Ἄλωῃ is a word of very general meaning, = *land sown or planted, either corn-land, orchard, or vineyard.*

537 ἄσατο δὲ μέγα θυμῷ.] *But he was utterly insatuated in mind.* Conf. I. 116.

ἡ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα,  
 ὤρσεν ἐπὶ χλούνην σὺν ἀγρίον ἀργιόδοντα,  
 ἕς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν 540  
 πολλὰ δ' ὅγε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ  
 αὐτῆσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μῆλων.  
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,  
 πολλέων ἐκ πολίων θηρήτορας ἀνδρας ἀγέλας  
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσιν 545  
 τόσσος ἦν, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.  
 ἡ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,  
 ἄμφι σὺς κεφαλῇ καὶ δέρματι λαχνήεντι,  
 Κουρήτων τε μεσηγῦ' καὶ Αἰτωλῶν μεγαθύμων.  
 ὄφρα μὲν οὖν Μελέαγρος ἀρητίφιλος πολέμιζεν, 550  
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο  
 τέλχεος ἔκτοσθεν μίμνειν, πολέες περ ἑόντες·  
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδω χόλος, ὅστε καὶ ἄλλων

539 χλούνην σὺν.] The meaning of this is not certainly known. The most probable derivation of χλούνης is from χλόη and εὐνή, = ἐν τῇ χλόῃ εὐναζόμενος (*quasi* χλοεύνης), *lying in the grass*. It has also been explained as *solitary*, as *foaming*, and as *castrated*, and this last is certainly the sense which Aristotle gave to the word. *Hist. Anim.* Bk. VI. cap. 28. He there quotes a passage something like the one before us,

Ἐρέψεν ἐπὶ χλούνην σὺν ἀγρίον,  
 οὐδὲ ἐώκει

Θηρὶ γε σιτοφάγῳ, ἀλλὰ βίῳ  
 ὕληεντι,

and adduces it as a proof, from Homer, of the effect of castration upon boars. The interpretation is supported, in some degree, by an uncertain passage in *Æsch. Æum.* 188, κακοῦ τε χλοῦνις. var. lec. κακή τε χλοῦνις = *and evil castration*.

540 ἔρδεσκεν ἔθων.] *Continually wrong'd* = ἔρδειναι. *Conf.* XVI. 260. The participles λαθὼν, τυχὼν, and φθάων are similarly used. Cf. V. 119.

541 προθέλυμα.] (From πρό

and θέλυμα = θέμεθα, *strata*.) The usual sense of προθέλυμος is "layer upon layer." In X. 15, προθέλυμους ἔλκετο χαίτας, "he pulled it out by handfuls." In XIII. 130, σάκος σάκει προθέλυμῳ, "shield with shield overlapping." So also τετραθέλυμος, "four-fold," XV. 479, of the hides covering the shield. Aristophanes in the *Pax* 1210 clearly understands προθέλυμος to mean "root and branch," like πρόρριζος: and also most probably he so understands it in *Eq.* 528. But this cannot affect our interpretation of the word as used by Homer, respecting which the above evidence is almost conclusive.

542 αὐτῆσιν ῥίζησι, κ.τ.λ.] *With the roots & themselves*, i. e. *roots and all*. For this dative, vide VIII. 24. ἀνθεσι μῆλων] = μῆλοις. ἀνθος is frequently used metaph. of the *flower* or *bloom* or *best* of any thing. *Conf.* ἀνθος ἡβης, XIII. 484, and ἀνθος Ἀργείων, *Æsch. Ag.* 197.

546 πυρῆς ἐπέβησ' ἀλεγεινῆς.] *Conf.* II. 234, and VIII. 285.

οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονέοντων,  
 ἥτοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555  
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,  
 κοῦρῃ Μαρπήσσης καλλισφύρου Εὐηνύνης  
 Ἴδεω θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν  
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον  
 Φοῖβου Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης 560  
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ  
 Ἀλκυνύην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς  
 μήτηρ Ἀλκύνος πολυπενθέος οἶτον ἔχουσα  
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων—  
 τῇ ὅγε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565  
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσιν  
 πόλλ' ἀχέουσ' ἠρᾶτο κασιγνήτιο φόνοιο,  
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα  
 κικλήσκουσ' Ἀἶδην καὶ ἐπαινὴν Περσεφόνειαν,  
 πρόχυν καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570  
 παιδί δόμεν θάνατον τῆς δ' ἡεροφοῖτις Ἐρινὺς  
 ἔκλυεν ἐξ Ἑρέβесφιν, ἀμείλιχον ἦτορ ἔχουσα·  
 τῶν δὲ τάχ' ἀμφὶ πύλας ὅμαδος καὶ δούπος ὁράρει  
 πύργων βαλλομένων τὸν δὲ λίσσοντο γέροντες  
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575

554 οἰδάνει.] Always active, swells = makes to swell.

556 κείτο.] Remained inactive. Conf. II. 688.

563 οἶτον ἔχουσα.] Sharing the sad lot of, i. e. living in sorrow like, &c. Conf. Euripides, *I. T.* 1089 et seq.

565 πέσσω.] Brooding over. Conf. IV. 513. The word, which means literally to ripen, and hence to digest, is used either of the process, as here, or of the result, as I. 81, where it equals *restrain* or *smother*.

567 κασιγνήτιο φόνοιο.] Genitive of the cause of anger. Conf. I. 65. As Althæa had lost not one, but several brothers, we had better here take *κασιγνήτιο* as an adjective

in agreement with φόνοιο; as in Soph. *Ant.* 899, *κασιγνήτων κάρη*.

568 γαῖαν ἀλοῖα.] She struck the earth. In prayers to the celestial Gods the hands were raised, III. 275, VIII. 347; in prayers to the infernal Gods the earth was frequently struck. Hymn to Apollo, 333—336.

569 ἐπαινὴν.] Vide line 457.

570 πρόχυν.] On to her knees. Syncopated for *προγόνυ*.

571 ἡεροφοῖτις.] Walking in darkness, ἀήρ having continually in Homer the sense of mist or gloom. Conf. v. 770.

575 πέμπον...ἀρίστους.] These words are parenthetical. The construction goes on independently of them.

ἐξελθεῖν καὶ ἀμύναι, ὑποσχόμενοι μέγα δῶρον  
 ὀππόθι πίοτατον πεδῖον Καλυδῶνος ἐρανῆς,  
 ἔνθα μιν ἦναιγον τέμενος περικαλλές ἐλέσθαι  
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδοιο,  
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580  
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἶνεύς,  
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφές θαλάμοιο,  
 σείων κολλητὰς σανίδας, γονούμενος υἷον  
 πολλὰ δὲ τόνγε κασύγνηται καὶ πότνια μήτηρ  
 ἑλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἐταῖροι, 585  
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·  
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,  
 πρὶν γ' ὅτε δὴ θάλαμος πύκα βάλλετο, τοὶ δ' ἐπὶ πύργων  
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.  
 καὶ τότε δὴ Μελέαγρον ἐϋζωνος παράκοιτις 590  
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα  
 κηδέ', ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλώη·  
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.  
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595  
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανώοντα.  
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἡμᾶρ  
 εἷξας φ' θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν  
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτῶς.  
 ἀλλὰ σὺ μὴ τοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων 600  
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη,  
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις

580 ψιλῇν.] *Bare*, here = *without trees*. Conf. Demosth. p. 491, ἐκατὸν μὲν πλεῖρα γῆς πεφυτευμένης ἔδοσαν, ἐκατὸν δὲ ψιλῆς.

ἄροσιν.] *Arable land* = ἀρώσιμον γῆν.

ταμέσθαι.] *To separate off; to make a τέμενος of*. Conf. VI. 194.

591 κατέλεξεν.] *Numbered over, i. e. recounted*. Most, if not all, of the passages in Homer where λέγω and its compounds appear to bear the

meaning of *to say or speak* may be thus explained.

598 εἷξας φ' θυμῷ.] Either *after he had given place to (followed the suggestion of) his anger*, or, better, in immediate relation to the preceding verb ἀπήμυνεν, *following his impulse*, which now led him to return to the fight. Conf. *Od. v. 126*, where the latter is obviously the sense.

602 ἐπὶ δώροις.] *Upon condi-*

ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί·  
εἰ δέ κ' ἄτερ δῶρων πόλεμον φθισήνορα δῆς,  
οὐκέθ' ὁμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλαλκῶν." 605

Τὸν δ' ἀπαμειβόμενος προσέφη πῶδας ὠκύς Ἀχιλλεύς  
"Φοῖνιξ, ἅττα γεραίε, διотреφές, οὔτι με ταύτης  
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,  
ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰσόκ' αὐτμῇ  
ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 610

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
μή μοι σύγγχει θυμὸν ὀδυρόμενος καὶ ἀχέων,  
Ἄτρεϊδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ  
τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.  
καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμέ κήδη. 615  
ἴσον ἐμοὶ βασιλεύει καὶ ἡμισυ μείρεο τιμῆς.

*tion of (receiving) gifts.* Like ἐπὶ τῷ ἡγεμόνι εἶναι, Thuc. i. 38. Conf. also *Iliad*, x. 304. Another reading is ἐπὶ δῶρον=*in the time of gifts*, i. e. while gifts are still to be had.

605 τιμῆς.] A poetical contraction for τιμῆς. The old reading was τιμῆς, which we must make dependent upon ὁμῶς, just as we have seen adverbs of place followed by a genitive, II. 400, a harsh construction here. The contracted adjective occurs elsewhere in the *Iliad*, where no variety of reading is possible, vide XVIII. 475.

607 οὔτι με ταύτης...κορωνίσιν.] In this passage, as it stands, we may supply τιμῆς, from the verb τετιμῆσθαι, as the antecedent of ἢ in line 609. ἔξει is then used as in *Od.* i. 95 (or in line 2 of the present book) = *which will possess me*, i. e. *which will be mine*. Or αἴσῃ may be taken as the antecedent to ἢ. ἔξει will then mean *will detain me*. The grammatical structure is thus made simpler, but the sense is not so good. With οὔτι με χρεὼ supply ἔστιν or ἰκάνει, *I want not at all*. The chief objection to the present read-

ing is that Achilles at the close of his speech, talks of his staying by the ships or returning home as an open question; but no great weight can be given to this. In the older interpretation of the words, φρονέω...αἴσῃ were placed in a parenthesis, and τιμῆς taken as the antecedent of ἢ. Achilles would then be rejecting the honour offered him by Phoenix on the ground that in order to obtain it he must stay at Troy during his whole life. The beginning of the speech is thus brought into perfect agreement with the close. ἔξει will of course then mean *hold or detain*.

612 μή μοι σύγγχει θυμὸν.] *Trouble not my spirit.*

615 τὸν κήδειν, κ.τ.λ.] *To trouble him who troubles me.* The Middle, only, means *to be anxious about, to care for, or quite literally to trouble oneself about*, with the cause of trouble in the genitive. Conf. i. 56.

616 μείρεο.] This tense of μεῖρομαι occurs nowhere else in Homer. It is ordinarily taken as governing the accusative ἡμισυ; but as it always governs a genitive elsewhere, it may be better to take ἡμισυ adverbially



οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων  
 εὐνῇ ἐνι μαλακῇ· ἅμα δ' ἡοὶ φαινομένηφιν  
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν."

Ἡ καὶ Πατρόκλῳ ὅγ' ἐπ' ὀφρύσι νεύσε σιωπῇ 620  
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα  
 ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας  
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν

"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 ἵομεν· οὐ γάρ μοι δοκείει μῦθοιο τελευτῇ 625  
 τῇδ' ἔ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα  
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ εἶντα,  
 οἳ που νῦν ἕαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς  
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν  
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630  
 τῆς ἣ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,  
 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆς  
 ποιῶν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·  
 καὶ ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,  
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγήνωρ 635  
 ποιῶν δεξαμένον. σοὶ δ' ἄλληκτόν τε κακὸν τε  
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης  
 οἴης. νῦν δέ τοι ἐπὶ παρὶσσομεν ἔξοχ' ἀρίστας,  
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμὸν,  
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἵμεν 640  
 πληθύς ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων  
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ἕσσοι Ἀχαιοί·"

Τὸν δ' ἀπαμειβόμενος προσέφη πῶδας ὠκὺς Ἀχιλλεὺς  
 "Αἶαν διογενὲς, Τελαμώνιε, κοίρανε λαῶν,  
 πάντα τί μοι κατὰ θυμὸν εἰσάο μυθήσασθαι· 645

= *by halves*, like μέσσω, XII. 167, or ἔξοχον, I. 641, and to suppose τιμῆς the genitive after μέλπο.

621 ὄφρα τάχιστα, κ.τ.λ.] *As soon as ever they* (i. e. Ulysses and Ajax) *bethought them of departing from his tent.*

633 τεθνηῶτος.] *Not who is*

*dead, but who has been slain; for τεθνάναι ὑπὸ τινος = to be slain by a certain one.*

645 πάντα.] = πάντως, as at v. 181. τί is the acc. after μυθήσασθαι, = *to say something of weight*, or *something to the purpose*, like λέγειν τε, Thuc. I. 39.

ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων  
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν  
Ἀτρείδης, ὥσεί τιν' ἀτίμητον μετανάστην.

ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·

οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἰματοδέκτος, 650

πρὶν γ' υἷον Πριάμοιο δαΐφρονος, Ἐκτορα δῖον,

Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι

κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.

ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ

Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὄλω." 655

ᾧς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον

σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.

Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν

Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα,

αἱ δ' ἐπιπυθόμεναι στόρεσαν λέχος ὥς ἐκέλευσεν, 660

κῶεά τε ῥήγος τε λῖνοιό τε λεπτὸν ἄωτον.

ἐνθ' ὁ γέρον κατέλεκτο καὶ Ἡῷ δῖαν ἔμιμνεν.

αὐτὰρ Ἀχιλλεὺς εὐδε μυγῶ κλισίης εὐπήκτον·

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,

Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρης. 665

Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ

Ἴφιδι εὐζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς

Σκύρου ἐλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,

τοὺς μὲν ἄρα χρυσεόισι κυπέλλοις υἷες Ἀχαιῶν 670

δειδέχατ'· ἄλλοθεν ἄλλος ἀνασταδὼν, ἕκ τ' ἐρέοντα·

πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων

“Ἐῖπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,

647 ὥς μ' ἀσύφηλον ἔρεξεν.] *How insultingly Atreus' son hath treated me.* We must not take ἀσύφηλον as agreeing with μέ. There is a double accusative after ῥέζω, as at Π. 195, &c.

661 κῶεά τε, κ. τ. λ.] *Fleece, and a rug, and the finest linen, literally the soft lock of flax.*

ἄωτον.] Probably from ἀημι, means the light, airy locks, either of

the sheep (*Od.* i. 443), or, as here, of the flax-plant. There is nothing in Homer to determine the gender, but as the masculine form ἄωτος is the only one used by Pindar, we must take this to have been the earliest, and the neuter must be considered a later usage, depending, as it does, upon no authority earlier than the Alexandrian grammarians.

671 δειδέχατο.] *Conf.* iv. 4.

ἢ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,  
ἢ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;" 675

Τὸν δ' αὖτε προσέειπε πολὺτλας δῖος Ὀδυσσεύς  
"Ἀτρεΐδῃ κῦδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον  
πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.

αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680  
ὑπῶως κεν νῆας τε σόφρς καὶ λαὸν Ἀχαιῶν  
αὐτὸς δ' ἠπέλησεν ἅμ' ἡοῖ φαινομένηφιν  
νῆας εὖσσέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.

καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι 685  
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ  
Ἴλιου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς

χεῖρα ἐὴν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.  
ὥς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,  
Αἴας καὶ κήρυκε δύνω, πεπνυμένω ἄμφω.

Φοῖνιξ δ' αἰθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690  
ᾧφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται  
αὔριον, ἣν ἐθέλησιν ἀνάγκη δ' οὔτι μιν ἄξει."

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
[μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν].  
δὴν δ' ἄνωε ἦσαν τετιηότες υἱες Ἀχαιῶν 695  
ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης

"Ἀτρεΐδῃ κῦδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
μῆδ' ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,  
μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·  
νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορήσιν ἐνῆκας. 700  
ἀλλ' ἥτοι κείνον μὲν ἐάσομεν, ἥ κεν ἔησιν,  
ἥ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν  
θυμὸς ἐνὶ στήθεσσιν ἀνώγη καὶ θεὸς ὄρη.

675 ἢ ἀπέειπε;] Here=*or did he refuse?*

699 ἀγῆνωρ.] (From ἀγαν. ἀνῆρ.) originally *very courageous*, as at line 398, also in a bad sense, as here, and at II. 276, *arrogant*, since the ἀγαν may imply either a *great deal*

*of*, or an *excess of* manly attributes. 700 πολὺ μᾶλλον, κ.τ.λ.] *Thou hast led him much further into arrogance.* The dative is governed by the ἐν in composition. Conf. x. 89, *Od.* xv. 198.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·

νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ

705

σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·

αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,

καρπαλίμως πρὸ νεῶν ἐχέμεν λαὸν τε καὶ ἵππους

ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710

μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.

καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,

ἔνθα δὲ κοιμήσαντο καὶ ἵπνου δῶρον ἔλοντο.

708 ἐχέμεν. μάχεσθαι.] These are=imperatives, in the second person if we suppose Agamemnon addressed, in the third person if we

suppose it a general exhortation to or about each individual, like II. 382—384.



ΙΛΙΑΔΟΣ Κ.

## SUMMARY.

Agamemnon and Menelaus, in the course of the night, awake Nestor and others of the chiefs, and go round with them to visit the watches (1—193). A council is held, and Diomed and Ulysses are sent to spy out what the Trojans are doing (194—298). They fall in on their way with Dolon, a Trojan, who had been sent by Hector to the Greek camp as a spy, and take him prisoner (299—381). He discloses to them the position of the Trojan forces, and particularly where Rhesus and the Thracians are encamped. He is then killed by Diomed (382—468). The two then continue their journey, and reach the tents of Rhesus. Diomed kills Rhesus and twelve of his followers. Ulysses possesses himself of Rhesus' horses (469—502). Athena, under whose guidance the two had come, now warns them not to stay longer. Apollo wakes the Thracians and Trojans; but before he has done so, Diomed and Ulysses have departed, and they arrive safely with their spoils in the Grecian camp (503—579).

# Τ Η Σ Ι Λ Ι Α Δ Ο Σ

## ΡΑΨΩΙΔΙΑ Κ.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν  
 εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·  
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,  
 ὕπνος ἔχε γλυκερὸς, πολλὰ φρεσὶν ὀρμαίνοντα,  
 ὥς δ' ὕτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο, 5  
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν  
 ἢ νιφετὸν, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,  
 ἢ ποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,  
 ὥς πυκνὴ ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων 10  
 νειόθεν ἐκ κραδῆς, τρομέοντο δέ οἱ φρένες ἐντός.  
 ἦτοι ὅτ' ἐς πεδῖον τὸ Τρωϊκὸν ἀθρήσειεν,  
 θαύμαζεν πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρὸ,  
 αὐλῶν συρτήγων τ' ἐνοπῇν ὀμαδὸν τ' ἀνθρώπων.  
 αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,  
 πολλὰς ἐκ κεφαλῆς προθελύμους ἔλκετο χαίτας 15

4 πολλὰ φρεσὶν ὀρμαίνοντα.] *Debating in his mind perplexedly on many matters.* ὀρμαίνω is a poetical form of ὀρμάω. The substantive ὄρμημα is used in the same metaphorical sense as this form of the verb,—Ἐλένης ὄρμηματα = *the anguish or troubles of Helen*, II. 356.

6 ἀθέσφατον.] *Unspeakably*, i.e. *very, great*, literally *such as not even a God could express*.

8 ποθί.] Enclitic = *του*.

πτολέμοιο, κ.τ.λ.] *The huge mouth of pernicious war*, literally of *piercing war*. Conf. note on the kindred word, *ἐχεπενκές*, I. 51.

This expression is a periphrasis = (in prose) *πτόλεμον πευκεδανόν*, but adding the notion of war being as it were a devouring beast.

10 νειόθεν.] *Deeply drawn*, literally *from the very bottom*. Conf. VI. 295.

15 προθελύμους.] *By handfuls*; for the sense of this word in Homer vide IX. 541. The action here described is clearly not that of offering hair to a God, as at XXIII. 141—146. All that can be meant is that while Agamemnon tore his hair for sorrow, his thoughts turned reproachfully to Zeus, who had de-



ὑψόθ' ἐόντι Διὶ, μέγα δ' ἔστενε κυδάλιμον κῆρ.  
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
 Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν,  
 εἴ τινα οἱ σὺν μῆτιν ἄμύμονα τεκτῆναιτο,  
 ἦτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20  
 ἔρθωθείς δ' ἔνδυε περὶ στήθεσσι χιτῶνα,  
 ποσσὶ δ' ἰπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἔπειτα δαφοινὲν ἐέσσατο δέρμα λέοντος,  
 αἰθωνος μεγάλῳ, ποδηνεκές· εἴλετο δ' ἔγχος.  
 Ὡς δ' αὐτῶς Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25  
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν  
 Ἀργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πουλὺν ἐφ' ὕγρην  
 ἡλυθον ἐς Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.  
 παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν  
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰέρας 30  
 θήκατο χαλκείῃν, δῖρυ δ' εἴλετο χειρὶ παχείῃ.  
 βῆ δ' ἔμην ἀνστήσων ὃν ἀδελφεὸν, ὃς μέγα πάντων  
 Ἀργείων ἦν αἶσα, θεὸς δ' ὥς τέτο δῆμῳ.  
 τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ  
 νηὶ πάρα πρύμνῃ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθών. 35  
 τὸν πρότερος προσέειπε βοῶν ἀγαθὸς Μενέλαος  
 “Τίφθ' οὕτως, ἦθεῖε, κορύσσειαι; ἢ τιν' ἐταίρων  
 ὀτρυνεῖς Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς

ceived him by a false promise of victory. The dative is a *dativus ethicus*, here *incommodi*.

19 σὺν.] This preposition is separated from its verb *τεκτῆναιτο*. On these separations, so frequent in Homer, Jelf observes, that “as prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual *imesis* wherever we find the verb and the preposition used

instead of the compound.” The difficulty therefore which some commentators have found in e.g. v. 101, from the non-existence of the compound verb, deserves no attention.

27 πουλὺν ἐφ' ὕγρην.] *Over much sea*. The form *πουλὸς* is always, as here, an adjective of two terminations. *ὕγρη* (properly the fem. sing. of the adjective *ὕγρὸς*) is used as a substantive. Conf. xiv. 308.

30 στεφάνην.] Here = *helmet*. It means properly, *that which encircles the upper part of the head; a garland, or the border of the helmet*, VII. 12.

δεῖδω μὴ οὔτις τοι ὑπόσχηται τόδε ἔργον,  
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40  
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 "Χρῶ βουλῆς ἐμὲ καὶ σέ, διοτρεφέες ὦ Μενέλαε,  
 κερδαλέης, ἥτις κεν ἐρύσσεται ἡδὲ σαώσει  
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45  
 Ἐκτορέοις ὕρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν.  
 οὐ γάρ πω ἰδόμεν, οὐδ' ἔκλυον ἀνδήσαντος,  
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητρίσασθαι,  
 ὅσσ' "Ἐκτωρ ἔρρεξε διίφιλος υἱᾶς Ἀχαιῶν,  
 αὐτως, οὔτε θεῶς υἱὸς φίλος οὔτε θεοῖο. 50

[ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργεῖοισιν  
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μῆσαι' Ἀχαιοῦς.]  
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἴδομενῆα κάλεσσον,  
 ῥίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον  
 εἰμι, καὶ ὀτρυνέω ἀνστήμεναι, αἶ κ' ἐθέλῃσιν 55  
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτείλαι.  
 κείνῳ γάρ κε μάλιστα πιθοίαιτο· τοῖο γὰρ υἱὸς  
 σημαίνει φυλάκεσσι, καὶ Ἴδομενῆος ἱπᾶων  
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."

Τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος 60  
 "Πῶς γάρ μοι μίθῳ ἐπιτέλλεαι ἡδὲ κελεύεις;

41 ἀμβροσίην.] *Divine or immortal.* Conf. I. 529, and II. 57.

43 χρῶ βουλῆς ἐμὲ καὶ σέ.] *I and thou have need of counsel.* χρῶ is used with an accusative of the person in need, as at line 85, even where the verb is ἐστὶ or γίγνεται. XXI. 322. There is no need therefore here to understand ἰκάνει to govern the accusative, though such a verb does sometimes follow χρῶ.

46 μᾶλλον ἐπιθήκε φρένα ἱεροῖσιν.] *Now takes more delight in the sacrifices of Hector.*

48 μέρμερα.] *Terrible deeds of war,* or deeds of war causing care (akin to μέριμνα), conf. VIII. 453.

This adjective is always applied to the deeds of war, sometimes with ἔργα expressed, sometimes as here, alone.

48 ἐπ' ἡματι.] *During a day;* indefinite, as the context shews. For this sense of ἐπὶ, conf. VIII. 529, ἐπὶ νυκτὶ, *during the night.*

50 αὐτως.] *Just as he is,* i.e. a mere man. The word is explained by the rest of the line.

52 δηθά τε καὶ δολιχόν.] There is no distinction in meaning between these two words.

56 φυλάκων ἱερὸν τέλος.] *The noble band of the sentinels or guards.* ἱερὸν is used here as in *Od.* II. 409, ἱερῇ ἰς Τηλεμάχοιο.

αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης,  
ἥέ θέω μετὰ σ' αὐτίς, ἐπὴν εὐ τοῖς ἐπιτείλω;”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
“Αὐθι μένειν, μή πως ἄβροτάξομεν ἀλλήλοιν 65  
ἐρχομένω· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.  
φθέγγεο δ' ἥ κεν ἴσθῃς, καὶ ἐγγήγορθαι ἀνωχθί,  
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,  
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,  
ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμιν 70  
Ζεὺς ἐπὶ γεινομένοισιν ἔει κακότητα βαρεῖαν.”

“Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεὸν, εὐ ἐπιτείλας.  
αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Νέστορα, ποιμένα λαῶν  
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ  
εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75  
ἀσπίς καὶ δύο δοῦρε φαεινῇ τε τρυφάλεια.  
παρ δὲ ζωστήρ κεῖτο παναίολος, ᾧ ῥ' ὁ γεραίος  
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο  
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.  
ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαιέρας, 80  
Ἀτρεΐδην προσέειπε καὶ ἐξερεεῖντο μῦθον

“Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος  
νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;  
[ἥέ τιν' οὐρήων διζήμενος, ἢ τιν' ἐταίρων;]  
φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ;” 85

62 αὐθι μένω;] *Do I remain here?* Conf. xi. 365.

65 ἄβροτάξομεν] = ἀβροτάξωμεν. ἀβροτάξω is shortened *metri gratia* for ἀμβροτάξω; formed from the aorist ἡμβροτον, an Epic tense of ἀμαρτάνω. *Lest in any way we miss one another.*

70 ὧδε που ἄμμιν, κ.τ.λ.] The passage punctuated as it is in the text clearly means that a toilsome future was assigned by Zeus to the Atridae at their birth. Others place a colon at θυμῷ, and regard from ἀλλὰ—πονεώμεθα as parenthetical. ὧδε γεινομένοις is thus immediately

connected with μηδὲ μεγαλίζεο θυμῷ, and is translated *when we so shewed ourselves*. Agamemnon is thus made to refer to his quarrel with Achilles and its disastrous consequences.

79 οὐ μὲν ἐπέτρεπε (sc. ἑαυτὸν) γῆραϊ λυγρῷ.] *He did not give way to (literally yield himself) to wretched age.* μὲν = μὴν. ἐπέτρεπε stands here, without an accusative expressed, in the same sense as at XXI. 473, with an accusative: Φεύγεις δὴ Ἐκάεργε, Ποσειδάωνι δὲ νίκη πᾶσαν ἐπέτρεψας;

85 ἀκέων.] *In silence.* Conf. i. 34. τίπτε δέ σε χρεώ;] Sc. ἐστὶν. vide 43.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
 "ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,  
 γνώσεται Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων  
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰσόκ' αὐτῇ  
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90  
 πλάζομαι ὧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος  
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.  
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ  
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω  
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95  
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέγ' ὕπνος ἰκάνει,  
 δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,  
 μὴ τοὶ μὲν καμάτῳ ἀδῆκότες ἡδὲ καὶ ὕπνῳ  
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ ἀγῶνι λάθωνται.  
 δυσμενέες δ' ἄνδρες σχεδὸν εἵαται· οὐδέ τι ἴδμεν, 100  
 μή πως καὶ διὰ νύκτα μενουήσωσι μάχεσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ  
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 οὐ θνῆ Ἑκτορι πάντα νοήματα μητίετα Ζεὺς  
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μὲν οἷω 105  
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεύς  
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.  
 σοὶ δὲ μάλ' ἔφομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,  
 ἡμὲν Τυδείδην δουρικλυτὸν ἦδ' Ὀδυσῆα

91 νήδυμος ὕπνος.] *Delicious sleep.* Conf. II. 2.

93 Δαναῶν περιδείδια.] *Aliter Δαναῶν περί δειδία.* We find περιδείδω used indifferently with gen. or dat. of the object in behalf of which fear is felt, vide XVII. 240 (gen.), 242 (dat.).

94 ἀλαλύκτῃμαι.] *I am distracted or I am beside myself for trouble.* This perfect is used in present signif. (conf. I. 37). It is akin to ἀλῶ. No present of it is in use.

98 καμάτῳ ἀδῆκότες ἡδὲ καὶ ὕπνῳ.] *Overwhelmed with fatigue and sleep.* ἀδῆκότες (from ἀδέω) is con-

nected with ἄδος, *satiety*, and thence *disgust*, and it means properly *to be satiated*, and thence *disgusted*. *Od.* I. 134. Καμάτῳ ἀδῆκότες may then mean *worn out with toil*. The difficulty of the passage arises from the addition of ἡδὲ καὶ ὕπνῳ, which is explained by the Scholiast as = *δγρυπνίῳ, with the want of sleep*. This explanation is inadmissible; we are compelled therefore to adopt some such translation as the one first given, which can easily be connected with the original sense of ἀδέω.

108 μάλα.] *Willingly*; used like φεύγε μάλα, *fly, by all means*, or *with my good will*, I. 173.

- ἡδ' Αἶαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν.  
110  
ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,  
ἀντίθεόν τ' Αἶαντα καὶ Ἴδομενῆα ἄνακτα·  
τῶν γὰρ νῆες ἕασιν ἕκαστάτω, οὐδὲ μάλ' ἐγγύς.  
ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον  
νεικέσω, εἴπερ μοι νεμεσήσεται, οὐδ' ἐπικεύσω,  
115  
ὥς εὔδει, σοι δ' οἶφ' ἐπέτρεψεν πονέεσθαι.  
νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι  
λυσόμενος· χρεῖώ γὰρ ἱκάνεται οὐκέτ' ἀνεκτός.”  
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120  
πολλάκι γὰρ μεθιῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,  
οὔτ' ἔκνυ εἰκὼν οὔτ' ἀφραδίῃσι νόοιο,  
ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.  
νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·  
τὸν μὲν ἐγὼ προέηκα καλῆμεναι οὓς σὺ μεταλλάῃς. 125  
ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων  
ἐν φυλάκεσσ'· ἵνα γὰρ σφῖν ἐπέφραδον ἡγερέεσθαι.”  
Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ  
“Οὕτως οὐτις οἱ νεμεσήσεται οὐδ' ἀπιθήσει  
Αργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ.” 130  
ὦς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,  
ποσσί δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικόεσσαν,  
διπλὴν, ἐκταδίην, οὐλῃ δ' ἐπενήνοθε λάχνη.  
εἴλετο δ' ἄλκιμον ἔγχρος, ἀκαχμένον ὀξείῃ χαλκῷ,  
135  
βῇ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.  
πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,

111 'Αλλ' εἴ τις καλέσειεν.] *But I would some one would summon.*  
Conf. XXIV. 74.

117 κατὰ πάντας.] *Throughout all.* A common sense of κατὰ in Homer. VII. 477.

125 μεταλλάῃς.] *About whom thou askest.* Conf. I. 553.

127 ἵνα.] *Of place = there.* (More usually = *where*.)

134 οὐλῃ δ' ἐπενήνοθε λάχνη.] *And closely-matted hair covered it.*

οὐλῃ.] Probably from εἰλω, *to force together, to drive into a narrow space*; sometimes translated *curly*, a sense which Buttmann denies can be derived from εἰλω, as it never means *to roll up*.

ἐπενήνοθε λάχνη.] Vid. II. 219.

ἔξ ὕπνου ἀνέγειρε Γερήνιος ἱππῖτα Νέστωρ  
φθεγξάμενος· τὸν δ' αἰψα περὶ φρένας ἤλυθ' ἰωή,  
ἐκ δ' ἤλθε κλισίης καὶ σφεας πρὶς μῦθον ἔειπεν 140

“Τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν ὀλοὶ ἀλᾶσθε  
νύκτα δι' ἀμβροσίην, ὅ τι δὴ χρεῖά τόσον ἔκει;”

Τὺν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ  
“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
μὴ νεμέσσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145  
ἀλλ' ἔπεν, ὄφρα καὶ ἄλλον ἐγείρομεν, ὄντ' ἐπέοικεν  
βουλὰς βουλεύειν, ἣ φευγέμεν ἢ μάχεσθαι.”

ᾧς φάθ', ὁ δὲ κλισίηνδε κινὼν πολύμητις Ὀδυσσεὺς  
ποικίλον ἀμφ' ὥμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.  
βὰν δ' ἐπὶ Τυδεΐδην Διομήδεα· τὸν δ' ἐκίχανον 150  
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἐταῖροι  
εὔδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν  
ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκὸς  
λάμφ' ὥστε στεροπὴ πατρὸς Διός. αὐτὰρ ὅγ' ἦρως  
εὔδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραυλοῖο, 155

αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.  
τὸν παρατὺς ἀνέγειρε Γερήνιος ἱππότης Νέστωρ,  
λαῖξ ποδὶ κινήσας, ὥτρυνε τε νείκεσέ τ' αὐτὴν

“Ἐγρεο, Τυδεὸς υἱέ· τί πάννυχον ὕπνον ἄωτεῖς;  
οὐκ αἶεις, ὥς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160  
εἵται ἀγχι νεῶν, ὀλίγος δ' ἔτι χώρος ἐρύκει;”

142 δ τι δὴ χρεῖά τόσον ἔκει.]  
δ τι (like τίποτε line 85) is an adverbial accusative, denoting that to which the combined notion of the verb and substantive refers. The sense is therefore the same as if the accusative had been governed by πρὸς=in reference to.

149 ποικίλον.] Beautifully wrought or of varied colours, either from the play of light on the polished surface, or from its being inlaid with ornamental work.

153 σαυρωτῆρος.] The spike at the lower end of the spear-shaft, used, as here, for fixing the spear in the ground.

158 ἀντην.] Face to face, i. e. openly.

159 ἄωτεῖς.] Probably a lengthened form of ἀω, which is used in the aorist ἀεσα in the sense to sleep, *Od.* III. 490. It occurs twice in Homer, in both instances with ὕπνον after it. Like ἀεσα, it means properly to snore, hence to sleep a deep sleep.

160 θρωσμῷ πεδίοιο.] Upon the high ground of the plain. Generally derived from θρώσκω (but according to some from θεωρέω, since such a place would furnish a good lookout).

“Ὡς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραϊπνῶς ἀνόρουσεν,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“Σχέτλιός ἐσσι, γεραίε· σὺ μὲν πόνου οὐποτε λήγεις.  
οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165  
οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων  
πάντῃ ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραίε.”

Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ  
“Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.  
εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170  
καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν  
ἀλλὰ μάλα μεγάλη χρεὶν βεβίηκεν Ἀχαιοὺς.  
νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς  
ἢ μάλα λυγρὸς ὀλεθρος Ἀχαιοῖς, ἢ βιώναι.  
ἀλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175  
ἄνστησον—σὺ γάρ ἐσσι νεώτερος—εἰ μ' ἐλεαίρεις.”

“Ὡς φάθ', ὁ δ' ἀμφ' ὥμοισιν ἐέσσατο δέρμα λέοντος  
αἰθωνος μεγάλοιο ποδηνεκές, εἵλετο δ' ἔγχος.  
βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.

Οἱ δ' ὅτε δὴ φυλάκεσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180  
οὐδὲ μὲν εἵδοντας φυλάκων ἡγήτορας εὗρον,  
ἀλλ' ἐργηγορτὶ σὺν τεύχεσιν εἶατο πάντες.  
ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ  
θηρὸς ἀκούσαντες κρατερόφρονος, ὅστε καθ' ὕλην  
ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185  
ἀνδρῶν ἡδὲ κυνῶν· ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·  
ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὄλωλει  
νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἶεἰ

164 *σχέτλιος*.] *Unresting*, expressed by the words that follow.

167 *ἀμήχανος*.] *One against whom no art avails, intractable, or irresistible*, xv. 14. Others understand it as *unfit for toils like these*, a sense which is not as well suited to the whole passage.

173 *ἐπὶ ξυροῦ ἀκμῆς*.] *Upon the edge of a razor*, metaphorical; for that which stands upon a razor's edge must soon fall upon one side or the other; hence=*this is the de-*

*cisive moment*.

174 *βιώναι*.] The infinitive stands here without the article as a substantive. Conf. vii. 239.

183 *δυσωρήσωσιν*.] *Have a hard watch, watch without rest*, (from *δυῖ* and *ωρος* for *οὔρος*). The aorist is frequently used in Homeric similes, where no reference is intended to any one particular event. Conf. v. 161, iv. 141.

188 *νύκτα*.] Acc. of duration of time, *through the night*, conf. i. 592.

τετράφαθ', ὀππότ' ἐπὶ Τρώων αἰτοῖεν ἰόντων.

τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μῦθω 190

[καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα]

“Οὐτῶ νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

“Ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο

Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλῇν. 195

τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς

ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.

τάφρον δ' ἐκδιαβάντες ἐρυκτὴν ἐδριόωντο

ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος

πιπτόντων· ὅθεν αὐτίς ἀπετράπετ' ὄβριμος Ἑκτωρ 200

ὁλλύς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.

ἐνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.

τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ

“ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπλοιοῖ ἐφ' αὐτοῦ

θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205

ἐλθεῖν; εἴ τινά που δηῖων ἔλοι ἐσχατόωντα,

ἢ τινά που καὶ φῆμιν ἐν Τρώεσσι πύθοιτο,

ἄσσα τε μητιώωσι μετὰ σφίσι, ἣ μεμάασιν

αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥ δὲ πόλινδε

ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210

195 βουλῇν.] *To the council*, acc. of motion to a place, I. 227, *et passim*.

200 πιπτόντων.] If this reading is correct, the present participle must be used historically—the aorist or perfect, and to give more vividness to the description. If so, it is the single instance in Homer of an historic present. It is perhaps more likely that the passage has been interpolated. The preceding line occurs elsewhere, VIII. 491. Bothe's account of the matter is not improbable. He thinks that ἐν καθαρῷ, ὅθεν αὐτίς, κ.τ.λ. was the original reading; that the rest of the line was then supplied from Bk. VIII.; and that the gap so left at the beginning of the next line was filled

by a present because the aorist and perfect were neither of them metrically admissible. But we are on dangerous ground when we allow ourselves to determine by conjecture by what process of change or addition, and by what dishonesty or stupidity of copyists, various passages in Homer have assumed their present form. Much yet remains to be done by a collation of the MSS. and scholia; and it is our business in the mean time to interpret, and not to alter.

204 ἐφ' αὐτοῦ θυμῷ]=εαυτοῦ θυμῷ. But these reflexive pronouns are very rare in Homer. We must read e. g. at I. 271, κατ' ἐμ' αὐτόν, not κατ' ἐμαυτόν.



ταῖτά κε πάντα πύθοιτο, καὶ ἄνψ εἰς ἡμέας ἔλθοι  
 ἀσκηθής· μέγα κέν οἱ ὑπουράνιον κλέος εἶη  
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·  
 ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,  
 τῶν πάντων οἱ ἕκαστος ὕιν δώσουσι μέλαιναν,  
 θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδέν ὅμοιον,  
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

215

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 τοῖσι δὲ καὶ μετέειπε βοῶν ἀγαθὸς Διομήδης

“Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ  
 ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἐόντων,  
 Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος,  
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.  
 σύν τε δὺ' ἐρχομένω, καὶ τε πρὸ ὃ τοῦ ἐνόησεν,  
 ἔππως κέρδος ἔη· μῦθος δ' εἶπερ τε νοήσῃ,  
 ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις.”

220

225

“Ὡς ἔφαθ', οἱ δ' ἔβηλον Διομήδεϊ πολλοὶ ἐπεσθαι.

ἤβελέτην Αἴαντε δύνω, θεράποντες Ἄρης,  
 ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱὸς,  
 ἤθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος,  
 ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὅμιλον  
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

230

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων

“Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλῃσθα,  
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.  
 μηδὲ σὺ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω  
 καλλεῖπεν, σὺ δὲ χεῖρον ὑπᾶσσεαι αἰδοῖ εἴκων,

235

212 ἀσκηθής.] *Unharmcd.* Perhaps from *a* and σκάω, ἀσκαστός being the original form, and *στ* softened into *θ*, as in ἀγαθός for ἀγαστός.

216 τῇ μὲν κτέρας οὐδέν ὅμοιον.] *To which there is no possession equal.* We must take this to mean simply, *the very best of its kind*, for if a comparison is intended with all other kinds of property the praise is ex-

aggerated and absurd.

224 σύν τε δὺ' ἐρχομένω.] *Nom. abs. nearly = And if two go on their way together.*

καὶ τε πρὸ ὃ τοῦ ἐνόησεν, κ.τ.λ.] *i. e. ὃ ἐνόησεν πρὸ τοῦ = ὃ ἕτερος πρὸ τοῦ ἑτέρου, the one is wont to perceive before the other.* ἐνόησεν is an instance of the frequentative aorist, IV. 161.

ἐς γενεὴν ὀρόων, μῆδ' εἰ βασιλεύτερὸς ἔστιν."

Ἦς ἔφατ', ἔδδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240  
τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης

"Εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλῆσθαι,  
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θελοιο λαθοίμην,  
οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ  
ἐν πάντεσσι πύνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη. 245  
τοῦτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο  
ἄμφω νοστήσαιοιμεν, ἐπεὶ περίοιδε νοῆσαι."

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεὺς  
"Τυδείδῃ, μήτ' ἄρ με μάλ' αἴνεε μήτε τι νείκει·  
εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250  
ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἠώς,  
ἄστρα δὲ δὴ προβέβηκε, παρῳχῆκεν δὲ πλέων νύξ.  
τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται."

Ἦς εἰπόνθ' ὕπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.  
Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255  
φάσγανον ἄμφηκες—τὸ δ' ἔον παρὰ νηὶ λέλειπτο—  
καὶ σάκος· ἄμφι δὲ οἱ κυνέην κεφαλῆφιν ἔθηκεν  
ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἥτε καταίτυξ  
κέκληται, ῥύεται δὲ κόρη θαλερῶν αἰζῶν.  
Μηριόνης δ' Ὀδυσῇ δίδου βιδὸν ἥδὲ φαρέτρην 260  
καὶ ξίφος· ἄμφι δὲ οἱ κυνέην κεφαλῆφιν ἔθηκεν,  
ῥινοῦ ποιητὴν· πολέσιν δ' ἔντοσθεν ἰμάσιν  
ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ δόοντες

251 ἴομεν]=ἴομεν. Conf. I. 141, and *passim*.

μάλα γὰρ νύξ ἄνεται.] *For night is drawing very nearly to an end. ἄνεται=ἀνύεται.*

252. *And the stars have indeed gone far forward on their courses, and the greater part of the night has past by, two (namely) of its three divisions (have past), and the third division is yet left.* The most obvious way of translating the above passage would be to make τῶν δύο μοιρῶν depend on πλέων in the line before; but if more than two divisions had

past, the third could not yet remain entire. We must therefore either suppose the statement somewhat loosely worded, (the Scholiast brings several instances in which Homer has similarly failed in precision,) or take δύο as the nom. in apposition to πλέων νύξ, as in the above translation. The night was divided by the Greeks, from Homer downwards, into three portions or watches.

258 ἄφαλόν τε καὶ ἄλλοφον.] *With no peak and with no crest.* For an account of the φάλος vide III. 362.

ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα  
 εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265  
 τήν ῥά ποτ' ἐξ Ἑλεώνος Ἀμύντορος Ὀρμενίδαο  
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας·  
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·  
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι,  
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι. 270  
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθείσα.

Τὼ δ' ἐπεὶ οὖν ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,  
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.  
 τοῖσι δὲ δεξιὸν ἦκεν ἑρωδιὸν ἐγγὺς ὁδοῖο  
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν 275  
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάξαντος ἄκουσαν.  
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη  
 “Κλίθι μιν, αἰγίοχοιο Διὸς τέκος, ἦτε μοι αἰεὶ  
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω  
 κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280  
 δὸς δὲ πάλιν ἐπὶ νῆας ἐὺκλείας ἀφικέσθαι,  
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

Δεύτερος αὖτ' ἡρᾶτο βοῆν ἀγαθὸς Διομήδης  
 “Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·  
 σπεῖό μοι, ὥς ὅτε πατρὶ ἅμ' ἔσπεο Τυδείῃ δίῳ 285  
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾔει.  
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,  
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισιν  
 κείσ'· ἀτὰρ ἅψ' ἀπὼν μάλα μέρμερα μῆσατο ἔργα

264 ἔχον ἔνθα καὶ ἔνθα.] *Pro-  
 jected* (or simply *were*) *on this side  
 and on that*. For this use of ἔχω as  
 a neuter verb, conf. XII. 433, XIV.  
 452.

265 πῖλος.] *Closely wrought  
 wool or hair, felt*, serving well to  
 break the force of a blow from  
 above.

268 Σκάνδειαν.] This accusa-  
 tive may be explained as one of *mo-  
 tion to a place*; used, either because  
 Amphidamas took the helmet to

Scandæa after it was given him, or,  
 better, because it was sent thither  
 to him as a present. Scandæa is a  
 town on the east coast of Cythera,  
 whence Κυθηρίῳ Ἀμφιδάμαντι.

274 ἑρωδιόν.] *A heron.*

277 ὄρνιθι.] The iota of the da-  
 tive sing. is here elided as at v. 5.  
 This is rare in Homer, and rarer  
 still, if it ever occurs, in the Trage-  
 dians.

285 σπεῖο.] *Follow*. For σπέο,  
 2nd aorist imp. of ἔποιμαι.

σὺν σοὶ, διὰ θεὰ, ὅτε οἱ πρόφρασσα παρέστης. 290  
ὥς νῦν μοι ἐθέλουσα παρίστασο καί με φύλασσε  
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἥνιν εὐρυμέτωπον,  
ἀδμήτην, ἣν οὐπᾶ ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ.  
τὴν τοι ἐγὼ ῥέξω, χρυσὸν κέρασιν περιχεύας.”

“Ὡς ἔφην εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295  
οἱ δ' ἐπεὶ ἤρῃσαντο Διὸς κούρη μεγάλοιο,  
βάν ῥ' ἔμεν ὥστε λέοντε δύω διὰ νύκτα μέλαιναν,  
ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶας Ἕκτωρ  
εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300  
ὅσσοι ἔσαν Τρώων ἡγήτορες ἡδὲ μέδοντες·

τοὺς ὅγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλήν

“Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν  
δώρῳ ἐπὶ μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.  
δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305  
οἳ κεν ἄριστοι ἔωσι θεῆς ἐπὶ νηυσὶν Ἀχαιῶν,

ὅστις κε τλαίῃ, οἳ τ' αὐτῷ κύδος ἄροιτο,  
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι  
ἡὲ φυλάσσονται νῆες θαοαὶ ὥς τὸ πάρος περ,  
ἡ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες 310  
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν  
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
ἣν δέ τις ἐν Τρῳέεσσι Δόλων, Εὐμήδεος υἱὸς,  
κήρυκος θελοιο, πολύχρυσος πολύχαλκος· 315  
ἕς δὴ τοι εἶδος μὲν ἔην κακὸς, ἀλλὰ ποδώκης·  
αὐτὰρ ὁ μούνος ἔην μετὰ πέντε κασιγνήτησιν.

292 ἥνιν.] *A yearling.* Conf. VI. 94.

294 περιχεύας.] For this use of χέω, where dry or solid substances are spoken of, vide VII. 86, IX. 215.

302 πυκινὴν βουλήν.] *Wise counsel.* Vide II. 55.

304 δώρῳ ἐπὶ μεγάλῳ.] *Upon condition of (receiving) a great gift,* a common sense of ἐπὶ with dative. Conf. IX. 602.

ἄρκιος.] *Assured, certain.* Conf. XV. 502, where this is the only sense which suits the passage. It is sometimes taken = *sufficient*, but that gives a poor sense here, (for the promise had already been made that the gift should be a great one,) and is quite inadmissible in other passages. For the word, conf. II. 393.

312 ἀδηκότες.] Vide line 98.

ὥς ῥα τότε Τρῳσὶν τε καὶ Ἕκτορι μῦθον ἔειπεν

“Ἕκτορ, ἔμ’ ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ  
νηῶν ὠκυντόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320

ἀλλ’ ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσοῦν  
ἢ μὲν τοὺς ἵππους τε καὶ ὕρματα ποικίλα χαλκῷ  
δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.

σοὶ δ’ ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ’ ἀπὸ δόξης.

τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ’ ἂν ἱκώμαι 325  
νῆ’ Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι  
βουλὰς βουλεύειν, ἢ φευγέμεν, ἢ μάχεσθαι.”

ἌΩς φάθ’, ὁ δ’ ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοσοῦν  
“Ἴστω νῦν Ζεὺς αὐτὸς, ἐρήγδουπος πόσις Ἥρης,

μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχίσεται ἄλλος 330  
Τρῳών, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεσθαι.”

ἌΩς φάτο καὶ ῥ’ ἐπίορκον ἐπώμοσε, τὸν δ’ ὀρόθυνεν.

αὐτίκα δ’ ἀμφ’ ὥμοισιν ἐβάλλετο καμπύλα τόξα,  
ἔσσατο δ’ ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο, 335  
κρατὶ δ’ ἐπὶ κτιδέην κυνέην, ἔλε δ’ ὄξυν ἄκοντα,

βῆ δ’ ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. οὐδ’ ἄρ’ ἔμελλεν  
ἐλθὼν ἐκ νηῶν ἄψ’ Ἕκτορι μῦθον ἀποίσειν.

ἀλλ’ ὅτε δὴ ῥ’ ἵππων τε καὶ ἀνδρῶν κάλλιφ’ ἱμίλον,  
βῆ ῥ’ ἂν ἰδὼν μεμαώς· τὸν δὲ φράσατο προσιόντα  
διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν 340

“Οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,  
οὐκ οἶδ’ ἢ νήεσσιν ἐπίσκοπος ἡμετέρησιν,  
ἢ τινα συλήσων νεκῶν κατατεθνηῶτων.

ἀλλ’ εἰ μὲν μιν πρῶτα παρεξελθεῖν πεδίοιο  
τυτθόν· ἔπειτα δὲ κ’ αὐτὸν ἐπαίξαντες ἔλοιμεν 345  
καρπαλίμως· εἰ δ’ ὄμμε παραφθῆῃσι πόδεσσιν,  
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατὸς προτιελεῖν,

324 οὐδ’ ἀπὸ δόξης (sc.) σποπὸς ἔσσομαι.] *I will not, as a spy, get my tidings from mere opinion or conjecture, i. e. they shall be well based. Others take the words= not contrary to your expectation, literally removed from, or wide of, as at Od. xi. 343.*

330 τοῖς ἵπποισιν.] Demonstra-

tive. *On those horses.*

332 ἐπίορκον.] Here=*a vain (not a false) oath* unless we take it =*simply a confirmatory oath*, just as ἐπὶ μνημνι means sometimes merely to swear such an oath, I. 233, Od. xv. 436.

347 προτιελεῖν.] *Drive him to a place from which he cannot es-*

ἔγχει ἐπαίσσων, μή πως προτὶ ἄστν ἀλίξῃ.”

Ὡς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκέεσσιν  
κλινθήτην· ὁ δ' ἄρ' ἄκα παρέδραμεν ἀφραδίῃσιν. 350

ἀλλ' ὅτε δὴ ῥ' ἀπέην ὕσσουν τ' ἐπὶ οὔρα πέλονται  
ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν  
ἐλκόμεναι νειοῦ βαθείης πηκτὸν ἄροτρον—

τῷ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.  
ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους 355

ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὄτρυναντος.

ἀλλ' ὅτε δὴ ῥ' ἀπεσαν δουρηnekές ἥ καὶ ἱλασσουν,  
γνῶ ῥ' ἄνδρας δηϊούς, λαιψήρὰ δὲ γοῖνατ' ἐνώμα  
φευγόμεναι· τοὶ δ' αἰψα διώκειν ὀρμήθισαν.

ὥς δ' ὅτε καρχαρόδοντε δῶα κύνε, εἶδοτε θήρης, 360

ἥ κεμάδ' ἡὲ λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ  
χάρον ἂν ὑλήενθ', ὁ δὲ τε προθήρσι μεμηκάς,

ὥς τὸν Τυδείδης ἡδὲ πολίπαρθος Ὀδυσσεὺς

λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.

ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσιν 365

φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη

Τυδείδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων

φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.

cape. Infin. = imperat. For ελεῖν  
conf. I. 409.

351 ὕσσουν τ' ἐπὶ οὔρα πέλονται  
ἡμιόνων.] *As far as the space of*  
(i. e. ploughed by) *mules.* This was  
some determinate distance (vid. *Od.*  
VIII. 124), but we have no means  
of knowing what distance it was.  
Some have supposed Homer to have  
meant *as far as the furrows of mules*  
*are longer than those of oxen*, which  
accounts for the statement in the  
clause which follows, but has no-  
thing else to recommend it, except  
the authority of Aristarchus. It is  
absurd to suppose that Dolon (or in  
the passage of the *Odyssey*, Clyto-  
neus) ran just as far as a pair of  
mules could have ploughed in the  
time during which he was running.  
We settle nothing by it, as we do  
not know what the time was, and it

is at least unlikely that in both cases  
there should have been this exact  
correspondence of speed. We can  
only suppose some known distance  
to have been sufficiently indicated  
by the words, just as it is by δι-  
σκουρα, XXIII. 523, but what it was  
we must be content to leave un-  
settled.

353 νειοῦ βαθείης.] *In a deep*  
*fallow land*, Gen. of *place*, as at II.  
785. Νεῶς (sc. ἀρουρα) is an adjective,  
used with a change of accent,  
as a substantive. We find in *He-*  
*siod* the substantive expressed. *Op.*  
461.

πηκτὸν ἄροτρον.] This is ex-  
plained by the Scholiast as a *plough*  
*made of several pieces*; as opposed to  
*αὐτόβιον* of one piece.

368 φθαίῃ ἐπευξάμενος βαλέειν.]  
*Should be before Tydides in boasting*

δουρὶ δ' ἐπαύσων προσέφη κρατερὸς Διομήδης

“Ἦέ μὲν, ἤέ σε δουρὶ κινήσομαι, οὐδέ σέ φημι 370  
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”

Ἦ ῥα καὶ ἔγχος ἀφήκεν, ἐκὼν δ' ἡμάρτανε φωτός.

δεξιτερὸν δ' ὑπὲρ ὤμων εὖξον δουρὸς ἀκωκῇ  
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε  
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375

χλωρὸς ἵπαι δειούς. τῷ δ' ἀσθμαίνοντε κινήτην,  
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρίσας ἔπος ἤδα

“Ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμέ λύσομαι· ἔστι γὰρ ἔνδον  
 χαλκός τε χρυσός τε πολύκητος τε σίδηρος,  
 τῶν κ' ὕμνιν χαρίσαιο πατὴρ ἄπείρεσι· ἄποινα, 380  
 εἴ κεν ἐμέ ζῶν πεπύθουτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς

“Θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι ὅλος 385

νύκτα δι' ὀρφναίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι;

[ἢ τινα συλήσων νεκρῶν κατατεθνηώτων;]

ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα  
 νῆας ἐπὶ γλαφυράς; ἢ σ' αὐτὸν θυμὸς ἀνῆκεν;”

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων—ὑπὸ δ' ἔτρεμε γυῖα— 390

“Πολλῆσιν μ' αἴτησι παρέκ νόον ἤγαγεν Ἔκτωρ,

ὅς μοι Πηλείωνος ἀγανοῦ μώνυχας ἵππους

δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ·

ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν

ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι 395

ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,

*that he had struck him* = φθαίη βαλὼν. Conf. v. 119.

380 *χαρίσαιοτο*. *Would freely give you, or would gratify you with a gift of*, according as we suppose the *χάρις* to attach to the giver, or to the receivers.

383 *καταθύμιος*.] *Let not death enter at all into thy thoughts*. The meaning acceptable is not found in

Homer, though it is sometimes wrongly given to the word at *Od.* xxii. 392.

391 *πολλῆσιν αἴτησι*.] *By, or with, much folly on my part*. This may be explained either as an instrumental or a modal Dative.

394 *θοήν*.] Vide note on II. 542, and conf. xiv. 261.

ἡ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες  
φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε  
νύκτα φυλασσέμεναι καμάτῳ ἀδηκόκες αἰνῶ.

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς  
“ἡ ῥά νύ τοι μεγάλων δῶρων ἐπεμαλετο θυμὸς, 401

ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινὸν  
ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,  
ἄλλῳ γ' ἡ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.  
ἄλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατὰλεξον· 405

ποῦ νῦν δεῦρο κιὼν λίπες Ἑκτορα, ποιμένα λαῶν;  
ποῦ δέ οἱ ἔντεα κεῖται Ἀρήϊα, ποῦ δέ οἱ ἵπποι;  
πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὔναι;  
[ἄσσα τε μητιώσιν μετὰ σφίσιν, ἡ μεμάασιν  
αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἡ ἐ πόλινδε 410  
ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.]”

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱὸς  
“τοὶγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.  
Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσιν,  
βουλὰς βουλεύει θεῖον παρὰ σήματι Ἴλου, 415  
νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἴρειαι, ἦρωες,  
οὔτις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.  
ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,  
οἱ δ' ἐγρηγόρθασιν φυλασσέμεναι τε κέλονται  
ἄλλήλοισι. ἀτὰρ αὖτε πολὺκλητοὶ ἐπῖκουροι 420  
εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·  
οὐ γὰρ σφιν παῖδες σχεδὸν εἵλονται οὐδὲ γυναικες.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
“πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν

401 δαΐφρονος.] *Warlike*; as it always is in the first twenty-three books of the *Iliad*. Vide II. 23.

407 We must understand Ulysses here to ask, not merely where Hector's arms were, but where Hector himself was stationed, with his arms and horses by his side. Conf. 471—473, and III. 326, 327.

416 φυλακὰς.] For this acc. here attracted (from the gen.) into

the case of the relative, conf. IX. 132.

418 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι.] (Probably) as *many fire-hearths as there are of the Trojans*, i. e. as *many Trojan heads of families*. The pronouns following take the gender of the thing signified, not of the actual words used.

419 οἱ δὲ.] This δὲ introduces the apodosis.



εὔδουσ', ἣ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἡμέμβετ' ἔπειτα Δόλων, Εὐμήδεος υἱὸς  
"τοὺγάρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.

πρὸς μὲν ἄλδς Κᾶρες καὶ Παίονες ἀγκυλοτοξοὶ  
καὶ Δέλεγες καὶ Καύκωνες δίοι τε Πελασγοί. 429

πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι  
καὶ Φρύγες ἵππόδαμοι καὶ Μήονες ἵπποκορυσταί.

ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;

εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,

Θρήϊκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων  
ἐν δέ σφιν Ῥήσος βασιλεὺς, πάϊς Ἱδίωνης. 435

τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους

λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν ὁμοιοί.

ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται

τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,  
ἤλυθ' ἔχων· τὰ μὲν οὔτι καταβνητοῖσιν ἔοικεν 440

ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.

ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,

ἥ με δήσαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ,

ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμείο,

ἥ κατ' αἶσαν ἔειπον ἐν ὕμνῳ, ἥ καὶ οὐκί." 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

"μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,

ἐσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.

εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἥ μεθώμεν,

ἣ τε καὶ ὕστερον εἰσθα θαὸς ἐπὶ νῆας Ἀχαιῶν, 450

ἥ δὲ διοπτεύσων, ἣ ἐναντίβιον πολεμίζων

εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,

οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργεῖοισιν."

430 ἀγέρωχοι.] *Proud.* Vide

II. 654.

434 ἔσχατοι ἄλλων.] *Further off (from the city) than the rest.* For this use of the superlative, where we should employ a comparative, conf. VI. 295.

436 τοῦ δὴ καλλίστους ἵππους ἴδον.] *Whose horses are the most beautiful I ever saw.* Conf. II. 274,

VII. 155.

442 πελάσσετον.] The future has here the force of a softened imperative,—of a suggestion, not a command. Anglicè (though not Caledonicè) *ye will now*, not *ye shall now take me to the ships.*

450 εἰσθα.] *Thou wilt come.* For εἰς second person sing. of εἶμι.

Ἡ καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ  
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσεν 455  
 φασγάνῳ ἄξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·  
 φθεγγομένου δ' ἄρα τοῦγε κάρη κονίησιν ἐμήχθη.  
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο  
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·  
 καὶ τάγ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεὺς 460  
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἧδα  
 "Χαῖρε, θεὰ, τοῖσδεσσι· σέ γάρ πρώτῃν ἐν Ὀλύμπῳ  
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὖτις  
 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς."  
 ὧς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας 465  
 θῆκεν ἀνὰ μυρίκην δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,  
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,  
 μὴ λάθοι αὖτις ἰόντε θοῇν διὰ νύκτα μέλαιναν.  
 τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,  
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἶξον ἰόντες. 470  
 οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν  
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὐ κατὰ κόσμον,  
 τριστοιχί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.  
 Ῥήσος δ' ἐν μέσῳ εἶδε, παρ' αὐτῷ δ' ὠκέες ἵπποι  
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475  
 τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δεῖξεν·  
 "Οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,  
 οὓς νῶϊν πίφασκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.  
 ἀλλ' ἄγε δὴ, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ  
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480  
 ἢ ἐσὶν ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι."  
 ὧς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,  
 κτεῖνε δ' ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' αἰετῆς  
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.

454. For this mode of supplication, conf. I. 501, &c.

466 δέελον.] An old form of δῆλον.

470 τέλος.] Band. As at line 56.

475 ἐξ ἐπιδιφριάδος πυμάτης.]

From the back part of the upper rim of the chariot. Elsewhere called ἀντιξ.

483 ἐπιστροφάδην.] Turning first to one and then to another, i. e. in all directions.

ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν, 485  
 αἴγειςιν ἢ ὀλέσσει, κακὰ φρονέων ἐνορούση,  
 ὥς μὲν Θρήϊκας ἄνδρας ἐπ' ἔρχετο Τυδέος υἱός,  
 ὄφρα δυῶδεκ' ἔπεφνευ, ἀτὰρ πολύμητις Ὀδυσσεύς,  
 ὄντινα Τυδεΐδης ἄορι πλήξειε παραστάς,  
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν,  
 τὰ φρονέων κατὰ θυμὸν, ὅπως καλλίτριχες ἵπποι 491  
 ῥεῖα διέλθοιεν μηδὲ τρομεόλατο θυμῷ  
 νεκροῖς ἀμβαίνοντες· ἀθήεσσον γὰρ ἔτ' αὐτῶν.  
 ἀλλ' ὅτε δὴ βασιλῆα κυχῆσατο Τυδέος υἱός,  
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495  
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη  
 [τὴν νύκτ', Οἰνείδαο πᾶις, διὰ μῆτιν Ἀθήνης].  
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,  
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλανεν ὀμίλου  
 τόφρ' ἐπιπλήσσων, ἐπεὶ οὐ μάλιστα φαεινὴν 500  
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·  
 ῥοίξῃσεν δ' ἄρα πιφαύσκων Διομήδεϊ δίφ.  
 Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,  
 ἥ ὅγε δίφρον ἐλὼν, ὅθι ποικίλα τεύχε' ἔκειτο,  
 ῥυμοῦ ἐξερύοι, ἢ ἐκφέροι ὑψὸς ἀέρας, 505

485 ἀσημάντοισιν.] *Unmarked, hence unwatched, unguarded.*

493 νεκροῖς ἀμβαίνοντες.] *As they passed over the dead bodies.* This is the only passage where a dative is used with ἀναβαίνω. It appears possible however to explain νεκροῖς, in connection with the previous words, as a dative of the instrument causing terror; ἀμβαίνοντες will then be added expegetically (like ἐσβάντες, l. 573).

495. For this double acc. with verbs of taking away, conf. i. 275.

496 κακὸν ὄναρ.] These words must stand in apposition to Οἰνείδαο πᾶις (Diomed) in the next line; unless indeed we suppose that line to be interpolated.

497 τὴν νύκτα.] *That night.*

499 σὺν δ' ἤειρεν.] *And he fastened them together.* ἤειρεν from

αἰέρω, i. e. from εἰρω with a copulative prefixed = ἅμα εἰρω: or, as others explain it, from ἐέρω, lengthened from εἰρω, as we find *ἔειπον*, *ἐισάμην*, &c. lengthened in Homer.

503 ὃ τι κύντατον ἔρδοι.] *What deed of most imprudent daring he could do.*

505 ῥυμοῦ ἐξερύοι.] *Should drag it out by the pole.* ῥυμοῦ is here a *partitive genitive*, i. e. a genitive of the part by which Diomed would take hold of it to drag it out. But the rhythm of the verses prevents our connecting ῥυμοῦ with the preceding ἐλὼν. The phrase is similar to e. g. *εἶλκε ποδοῖν*, XVIII. 537. We may supply the notion ἐλὼν, but we must do so without any reference to the word which has occurred already in the previous part of the sentence.

ἣ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.  
 εἰος ὁ ταυτ' ὄρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη  
 ἐγγυῖθεν ἵσταμένη προσέφη Διομήδεα δῖον

“Νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,  
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510  
 μὴ πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

“Ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,  
 καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' Ὀδυσσεὺς  
 τόξῳ· τοὶ δ' ἐπέτοντο θαὸς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515  
 ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον, •  
 ὥρσεν δὲ Θρηκῶν βουλευφόρον Ἴπποκόωντα,  
 Ῥήσου ἀνεψιὺν ἐσθλόν. ὁ δ' ἐξ ἵπνου ἀνορούσας,  
 ὡς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι 520

ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,  
 ᾤμωξεν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.  
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμὸς  
 θυνόντων ἄμυδις· θηεῖντο δὲ μέρμερα ἔργα,  
 ὅσσοι ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἵκανον ὄθι σκοπὸν Ἑκτορος ἔκταν,  
 ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφίλος ὠκέας ἵππους,  
 Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα  
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων.  
 μάστιξεν δ' ἵππους, τῶ δ' οὐκ ἄκοντε πετέσθην 530  
 [νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].

Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 ψεύσομαι, ἣ ἔτυμον ἐρέω; κέλεται δέ με θυμός.  
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535  
 αἱ γὰρ δὴ Ὀδυσσεὺς τε καὶ ὁ κρατερὸς Διομήδης

513 ἵππων ἐπεβήσετο.] Here, literally, *he mounted the horses*, for the chariot of Rhesus had been left behind.

531 τῇ γὰρ φίλον ἔπλετο θυμῷ.] This must refer to the horses, and is

quite out of place, for they were, of course, being guided to a camp they had never seen before. It appears to have been copied from XI. 520, where Nestor's own horses are spoken of.

ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.  
ἀλλ' αἰνῶς δειδοῖκα κατὰ φρένα μή τι πάθωσιν  
'Αργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."

Οὕτω πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 540  
καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες  
δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισιν.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππῶτα Νέστωρ

"Εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
ὅπως τούσδ' ἵππους λάβετον' καταδύντες ὄμιλον 545  
Τρώων; ἥ τίς σφωε πόρεν θεὸς ἀντιβολήσας;  
αἰνῶς ἀκτίνεσσιν εὐκότες ἥελιοιο.

αἰεὶ μὲν Τρῶεσσ' ἐπιμίσσομαι, οὐδέ τί φημι  
μιμνάζειν παρὰ νηυσὶ, γέρων περ ἐὼν πολεμιστῆς·  
ἀλλ' οὕτω τοίους ἵππους ἴδον οὐδ' ἐνόησα. 550

ἀλλὰ τιν' ὕμμ' ὅτω δόμεναι θεὸν ἀντιάσαντα·  
ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς  
κούρη τ' αἰγιόχοιο Διὸς, γλαυκῶπις Ἀθήνη."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
"ὦ Νέστωρ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555

ῥεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἤεπερ οἶδε  
ἵππους δωρήσαιτ', ἐπεὶ πολλὸν φέρτεροί εἰσιν.  
ἵπποι δ' οἶδε, γεραιᾷ, νεήλυδες, οὓς ἐρεεῖνεις,  
Θρηάκιοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης  
ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560

τὸν τρισκαίδεκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,  
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο  
Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί."

"Ὡς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους  
καρχαλόων ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565

οἱ δ' ὅτε Τυδείδew κλισίην εὐτυκτον ἵκοντο,  
ἵππους μὲν κατέδυσαν ἐϋτμήτοισιν ἱμάσιν  
φάτιν ἑφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι

547 αἰνῶς.] *Exceedingly*, as at  
III. 158.

557 ἐπεὶ πολλὸν φέρτεροί εἰσιν.]  
*Since they* (i. e. the Gods) *are much*  
*more powerful.* The accent prevents

our translating the passage, *since*  
*much better horses than these exist.*  
*εἰσω*, with that sense, would not be  
an enclitic.

ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες.

νητ' δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος 570

θηκ' Ὀδυσσεὺς, ὅφρ' ἱρὸν ἐτοιμασσαίαι' Ἀθήνῃ.

αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση

ἔσβαντες, κνήμας τ' ἠδὲ λόφον ἀμφί τε μηρούς.

αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν

νύψεν ἀπὸ χρωτὸς, καὶ ἀνέψυχθεν φίλον ἦτορ, 575

ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.

τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ

δείπνῳ ἐφίζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ

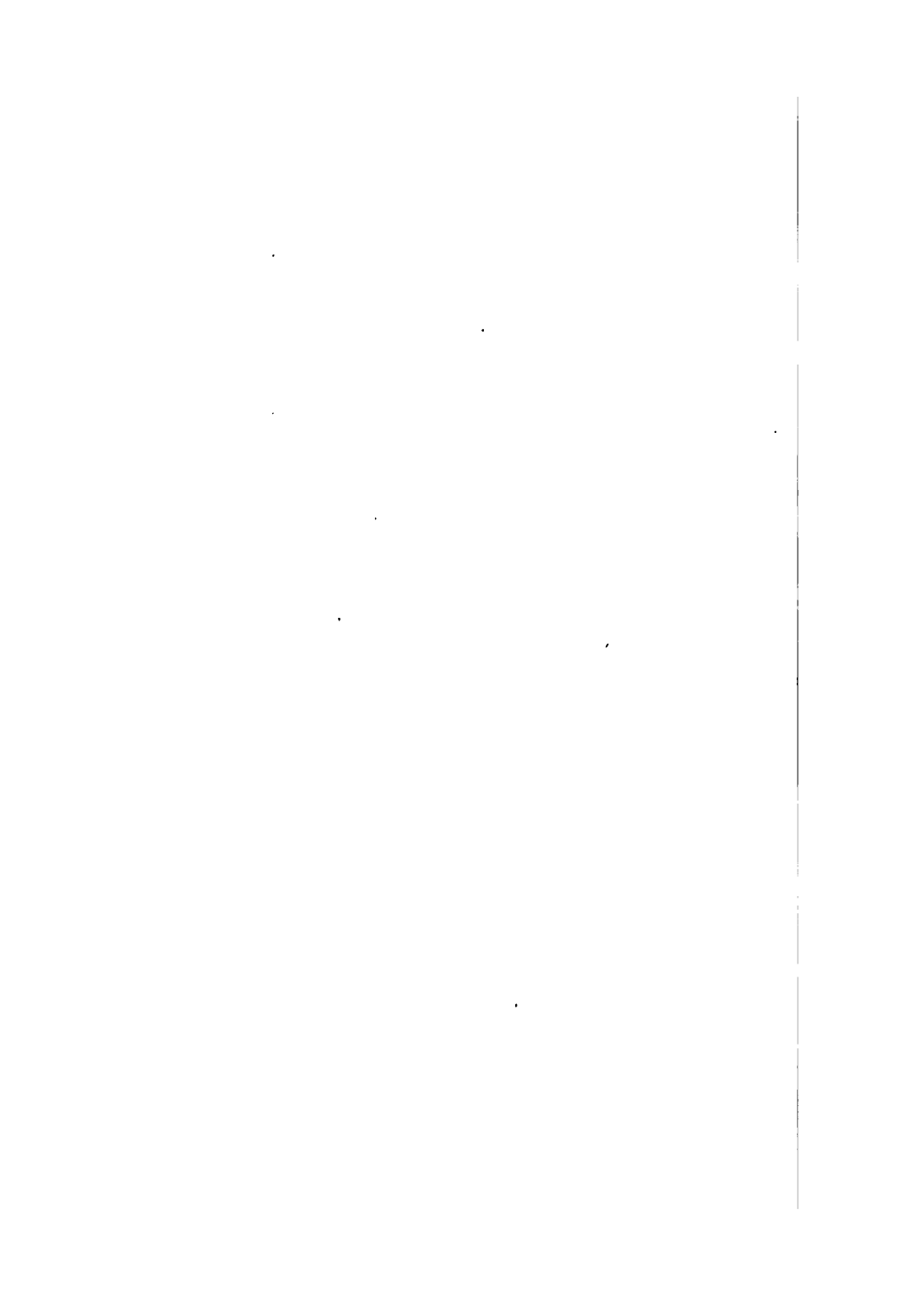
πλείου ἀφυσσάμενοι λείβον μελιηδέα οἶνον.

569 μελιηδέα.] It is not uncommon to find in Homer one agreeable or beautiful quality expressed instead of another, and standing by transference for it. So ἀργυρόπεζα Θέτις, *fair-footed Thetis*. μελιφρῶν ὕπνος, *sweet sleep*.

571 ὅφρα.] *Until*.

577 λίπ' = λίπα. Said to be a dative from nom. λίπα, dat. λίπαϊ,

λίπα, hence shortened to λίπα, *with fat or oil*. Ἐλαίῳ is properly an adjective, so that the phrase will mean simply *with olive oil*. Others take λίπα as an accusative of λίψ, *fat* or *grease*, used adverbially, in which case ἐλαίῳ will be a noun substantive, and the whole phrase will mean *thickly or greasily with olive oil*.



ΙΛΙΑΔΟΣ Α.



## SUMMARY.

In the morning Agamemnon leads out his forces to battle; Héctor and the other Trojan chiefs lead out theirs also (1—66). The valour of Agamemnon is conspicuous, and, by his example, the rest of the Greeks are inflamed with new courage. The Trojans are driven back with great slaughter (67—162). Héctor, by command of Zeus, avoids a personal encounter with Agamemnon. Agamemnon is wounded and leaves the field (163—283). Héctor returns to the fight, and excites his troops afresh (284—309). On the other side, Diomed, Ulysses, and Ajax restore the battle which had been unfavourable to the Greeks since the departure of Agamemnon; but Diomed is wounded by Paris with an arrow, and is carried off to the ships (310—400). Ulysses is then wounded by Socus, and surrounded by the Trojans. He is saved by Menelaus and Ajax (401—488). Machaon and Eurypylus are wounded by Paris (489—596). Achilles observes Machaon, carried from the fight in Nestor's chariot, and sends Patroclus to enquire what has been done (597—617). Patroclus is informed by Nestor of the disasters which have just happened, and is entreated by him either to persuade Achilles to come out again to battle, or himself to put on Achilles' armour and thus strike terror into the Trojans (618—803). Patroclus, as he returns, sees Eurypylus halting along disabled with his wound. Eurypylus bewails the evil prospect that is before the Greeks. Patroclus tells him that he will carry Nestor's message to Achilles. Before he does so, he takes Eurypylus to his tent, and attends to the wound from which he suffered (804—848).

# Τ Η Σ' Ι Λ Ι Α Δ Ο Σ

## ΡΑΨΩΙΔΙΑ Λ.

ἮΩΣ δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο  
 ὠρνυθ', ὡς ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·  
 Ζεὺς δ' Ἐριδα προτάλλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν. 5  
 στή δ' ἐπ' Ὀδυσσῆος μεγακίττει νηὶ μελαίνῃ,  
 ἥ ρ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,  
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
 ἡδ' ἐπ' Ἀχιλλῆος, τοὶ ρ' ἔσχατα νῆας ἔττας  
 εἵρυσαν, ἡνυορέη πύσυναι καὶ κάρτει χειρῶν.  
 ἔνθα στᾶσ' ἦϋσε θεὰ μέγα τε δεινὸν τε 10  
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω  
 καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.  
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἡὲ νέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.]

1 παρ.] With Gen. from beside.

3 προτάλλε.] Sent forth, or sent before him. This is the ordinary force of πρὸ in composition. Conf.

1. 3.

4 πολέμοιο τέρας.] This indefinite expression, like the mark set on Cain, has furnished infinite matter for the ingenuity of commentators. Some have supposed it a torch, some a sword, or a spear, others a scourge, &c.; but there is nothing to lead us to prefer one view to another.

5 μεγακίττει.] With a large hollow, or hold. Conf. II. 581 and VIII. 222.

6. Which was in the middle, so that one could make himself heard

clearly on both sides. γεγωνέμεν = ὥστε τινα γεγωνέμεν. The infinitive, says Jelf, is used, with or without ὥστε, to explain the nature of anything by its results. A simpler way of dealing with the words in the text would be to place (as Heyne does) a comma after ἔσκε, and to connect the words which follow it with the preceding clause. The translation will then be so that she (the Goddess of strife) could make herself heard clearly on both sides.

11 Ἀχαιοῖσιν καρδίῃ.] We find here, as frequently, a second noun added to render more precise the notion expressed already by the first. Conf. I. 88.

- Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15  
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσσετο νώροπα χαλκόν.  
 κινήμινδ' αὖ πρῶτα περὶ κινήμινδ' ἔθηκεν  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν,  
 τὸν ποτὲ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20  
 πεύθετο γὰρ Κύνπρονδε μέγα κλέος, οὐνεκ' Ἀχαιοὶ  
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·  
 τοῦνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.  
 τοῦ δ' ἦτοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,  
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι· 25  
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δεῖρην  
 τρεῖς ἐκάτερθ', ἵρισσιν ἐοικότες, ἅστε Κρονίων  
 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δὲ οἱ ἦλοι  
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30  
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.  
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θούριν,  
 καλὴν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,  
 ἐν δὲ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέριοι  
 λευκοὶ, ἐν δὲ μέσοισιν ἦν μέλανος κυάνοιο. 35  
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἐστεφάνωτο  
 δεινὸν δερκουένη, περὶ δὲ Δεῖμός τε Φόβος τε.  
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ  
 κυάνεος ἐλέλικτο δράκων, κεφαλὰὶ δὲ οἱ ἦσαν

16 νώροπα.] *Dazzling.* From *νή* and *ὀράω*. Vide II. 578.

18 ἐπισφυρίοις.] Either *clasp* or *ankle-pieces*. Conf. III. 331.

24 οἴμοι.] *Stripes*, of inlaid, or perhaps of overlaid, metal.

μέλανος κυάνοιο.] *Of dark cyanos*. What this metal was is very doubtful. Some have supposed it blue steel, but it is not likely that the art of working metals had been carried far enough for this to have been manufactured.

31 ἀορτήρεσσιν.] (From *δέλω*.) Here probably *hooks*. The word is elsewhere used for the sword-belt

itself.

32 ἀμφιβρότην.] *Covering the whole man*, always in Homer an epithet of *ἀσπίς*.

θούριν.] Properly *impetuous* or *rapid*. Here probably *the shield which he whirled rapidly about*. Conf. VII. 238. L. and S. explain it as *the shield with which he rushed to the fight*.

35 ἦεν.] *There was one*.

36 ἐστεφάνωτο.] *Was placed as a border*, or perhaps *rose in relief above*, a sense far better suited to the subject. Conf. v. 739.

39 ἐλέλικτο.] *Was twisted*. Syn-

τρεῖς ἀμφιστρεφές, ἐνὸς αὐχένος ἐκπεφυυῖαι.  
 κρατὶ δ' ἐπ' ἀμφίβαλον κυνέην θέτο τετραφάλῃρον  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,  
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω  
 λάμπ'· ἐπὶ δ' ἐγδοῦπησαν Ἀθηναίη τε καὶ Ἥρη,  
 τιμῶσαι βασιλῆα πολυχρύσιοι Μυκῆνης.

Ἡνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρυκμένον αὐθ' ἐπὶ τάφρῳ,  
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες  
 ῥῶοντ'· ἄσβεστος δὲ βοή γέενετ' ἡῶθι πρό.  
 φθὰν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,  
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν  
 ὥρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας  
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλεν  
 πολλὰς ἰφθίμους κεφαλὰς Ἀῖδι προΐάνειν.

Τρῶες δ' αὐθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,  
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα  
 Αἰνείαν θ', ὃς Τρῶσιν θεὸς ὥς τίετο δῆμῳ,  
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον  
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.  
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἔεσση.  
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστήρ  
 παμφαίνων, τοτὲ δ' αὐτὶς ἔδυνε φεα σκυϊέοντα,

copated aorist of ἐλελίζω, a lengthened poetical form of ἐλίσσω.

41 ἀμφίβαλον.] *With a double peak.* Conf. III. 362.

τετραφάλῃρον.] Probably *with four plumes.* v. 743.

49 αὐτοὶ δὲ πρυλῆες.] Probably *and the foot soldiers by themselves.* Hermann explained πρυλῆες as = πρῶμαχοι· the Scholiast as = πρῶτοι ὀπλῖται. In XII. 77 the same words occur. They seem there to mean *but let us ourselves on foot*, &c. i. e. *having dismounted.* In both passages the πρυλῆες are clearly *foot soldiers.* Conf. also v. 744. For αὐτὸς = μόνος, conf. VIII. 99.

50 ῥῶοντο.] *Darted forward.*  
 ἡῶθι πρό.] *Before dawn.* Conf.

III. 3.

51 ἱππῶν.] This genitive is governed by φθὰν. The accusative is the more usual construction, but as φθὰν κοσμήθεντες = ἐκοσμήθησαν πρό, the genitive is admissible. Cf. Herod. III. 71, οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται.

55 προΐάνειν.] *To send before him.* Conf. i. 3.

56 θρωσμῷ.] *The high ground.* x. 160.

62 οὐλῖος ἀστήρ.] *The baneful star.* Sirius is here meant. Conf. XXII. 26 et seq.: and v. 5.

ὥς Ἐκτωρ δὲ μὲν τε μετὰ πρώτοισι φάνεσκεν,  
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων πᾶς δ' ἄρα χαλκῷ  
 λάμπ' ὥστε στεροπὴ πατρὸς Διὸς αἰγιόχοιο. 66

Οἱ δ', ὥστ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν  
 ὄγμον ἐλαύνουσιν, ἀνδρὸς μάκαρος κατ' ἄρουραν  
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·  
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70  
 δῆρουν, οὐδ' ἕτεροι μνῶν' ὀλοοῖο φόβοιο·  
 ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν· οἱ δὲ λύκοι ὥς  
 θύνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορώσας·  
 οἷα γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,  
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοὶ, ἀλλὰ ἔκηλοι 75  
 σφοῖσιν ἐνὶ μεγάροισι καθεῖατο, ἥχι ἐκάστω  
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμπιοι.

[πάντες δ' ἡτιώωντο κελαϊνεφέα Κρονίωνα,  
 οὔνεκ' ἄρα Τρῶεσσιν ἐβούλετο κύδος ὀρέξαι.  
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80  
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαλῶν,  
 εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν  
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.]

Ὅφρα μὲν ἡὼς ἦν καὶ ἀέζετο ἱερὸν ἡμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85  
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον  
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

67 ἐναντίοι ἀλλήλοισιν.] *Standing opposite to one another*; and hence as it is explained by the Scholiast, *lying with one another*, the reapers being formed into two bands at the opposite ends of the field, and reaping up to the middle, where they met. This process would shew which division reaped the faster.

68 ὄγμον ἐλαύνουσιν.] *Lay down a swathe or line of mown corn*. For this sense of ἐλαύνω conf. IX. 349. The subjunctive is frequently used by Homer in comparisons. Vide v. 161, IX. 323, &c.

72 ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν.] This is the reading of Aristarchus.

It must mean either that the numbers fighting were equal on both sides, or that they stood in an even line, none advancing beyond the rest. The common reading is ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχον = literally *and they kept their heads even in the battle*, that is, *the line was even on both sides and neither yielded ground to the other in any part*; the head being put here for the whole person. 75 ἔκηλοι.] *Undisturbed*. Conf. I. 554.

80 οὐκ ἀλέγιζε.] *Regarded them not*. Conf. I. 180.

84 ἱερὸν ἡμαρ.] Conf. II. 57 and 134.

τάμνων δένδρεα μακρὰ, ἄδος τέ μιν ἔκετο θυμὸν,  
 σίτου τε γλυκεροῖο περὶ φρένας ἕμερος αἰρεῖ,  
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90  
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων  
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,  
 αὐτὸν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.  
 ἦτοι ὄγ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·  
 τὸν δ' ἰδὺς μεμαῶτα μετώπιον ὀξέϊ δουρὶ 95  
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,  
 ἀλλὰ δὲ αὐτῆς ἦλθε καὶ ὀστέου, ἐγχέφαλος δὲ  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
 καὶ τοὺς μὲν λίπεν αὐθι ἀναξ ἀνδρῶν Ἀγαμέμνων  
 στήθεσι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας· 100  
 αὐτὰρ ὁ βῆ ῥ' Ἴσόν τε καὶ Ἀντιφον ἐξεναρῖζων,  
 νῆε δὺν Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω  
 εἰν ἐνὶ δίφρῳ ἐόντας· ὁ μὲν νόθος ἠνιόχευεν,  
 Ἀντιφὸς αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεὺς  
 Ἰδῆς ἐν κνημοῖσι δίδῃ μόσχοισι λόγιοισιν, 105  
 ποιμαίνοντ' ἐπ' ὅεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.  
 δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρὶ,  
 Ἀντιφον αὖ παρὰ οὓς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.  
 σπερχόμενος δ' ἀπὸ τοῦν ἐσύλα τεύχεα καλὰ, 110

·88 ἄδος.] *A dislike or loathing* of further work. Conf. x. 98.

96 στεφάνῃ.] *The rim of the helmet* (conf. vii. 12), or *the helmet* itself. Conf. x. 30.

104 παρέβασκε.] *Literally rode by his side* = ἦν παραβάτης, i. e. *was ready to fight*. Conf. v. 226—228.

105 δίδῃ μόσχοισι λόγιοισι.] *Bound with twigs of willow*. It is best perhaps to take μόσχοισι λόγιοισι as two substantives in apposition, the second of which renders the first more precise. This is not necessarily at variance with the view of the Scholiast, who explains the words by ἀπαλοῖς λόγιοις. It is not

uncommon to find in Homer two substantives of similar meaning thus standing together, e. g. ταῦρος βοῦς, κίρκος ἱρῆς, σὺς σίαλος. Some suppose one of the two words in the text to be an adjective, but neither is so used elsewhere. The words mean then, literally, *with twigs, willow-twigs*, the generic μόσχοισι being explained by the more specific λόγιοισι which follows it.

δίδῃ.] For ἐδίδῃ, imperfect of δίδῃμι, an Epic form of δέω.

106 ἔλυσεν ἀποίνων.] *Released them for a ransom*. Genitive of price. Conf. Aristoph. *Clouds*, 876 (ed. Dindorf), ταλάντων τοῦτ' ἔμαθεν.

γγινώσκων· καὶ γὰρ σφε πάρος παρὰ νηυσὶ θοῇσιν  
εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.

ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα  
ῤηϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,  
ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115

ἢ δ' εἶπερ τε τύχῃσι μάλα σχεδὸν, οὐ δύναται σφιν  
χραιομεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰὼς ἱκάνει·  
καρπαλίμως δ' ἤϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην  
σπεύδουσ', ἰδρώουσα, κραταῖοι θηρὸς ὑφ' ὀρμῆς·  
ὥς ἄρα τοῖς οὕτως δυνατό χραισμήσαι δλεθρον 120  
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρον τε καὶ Ἴππόλοχον μενεχάρμην,  
υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα  
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,  
οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125

τοῦπερ δὴ δύο παῖδε λάβε κβείων Ἀγαμέμνων  
εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·  
ἐκ γὰρ σφεας χειρῶν φύγον ἥλια συγαλόεντα,  
τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο λέων ὥς  
Ἀτρεΐδης· τῷ δ' αὐτ' ἐκ δίφρου γουναῖσθην 130

“Ζῶγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·  
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,  
χαλκός τε χρυσός τε πολὺκμητός τε σιδηρός,  
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,  
εἰ νῶϊ ζωὸς πεπύθῃτο· ἐπὶ νηυσὶν Ἀχαιῶν.” 135

ἌΩς τῶγε κλαίοντε προσαυδήτην βασιλῆα  
μειλιχίοις ἐπέεσσιν ἀμειλικτον δ' ὅπ' ἄκουσαν  
“Εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστὸν,

117 χραιομεῖν.] Conf. I. 28.  
We find the word used again in 120  
with its full construction, viz. an  
accusative of the abstract evil warded  
off, and a dative of the person from  
whom it is warded off.

123 δαΐφρονος.] Warlike. Vide  
II. 23.

127 ὁμοῦ δ' ἔχον ὠκέας ἵππους.]  
And they were guiding their swift  
horses by the same place (as that

where Agamemnon was). The γὰρ  
in the next line must be referred  
back to λάβε, 126. Or we may sup-  
pose the meeting an involuntary one  
on their part; if so we must trans-  
late ἔχον suffered to go, and γὰρ may  
be referred to the words immedi-  
ately preceding it.

130 γουναῖσθην.] Here simply  
= besought.

ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,  
ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῇ,  
αὐθι κατακτείναι μῆδ' ἐξέμεν. ἂψ ἐς Ἀχαιοὺς,  
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.”

Ἡ καὶ Πείσανδρον μὲν ἄφ' ἵππων ὥσε χαμαῖζε,  
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ἵππιος οὔδεις ἐρείσθη.  
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξεν,  
χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,  
ὄλμον δ' ὥς ἔσσευε κυλινδεσθαι δι' ὀμίλῳ.  
τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,  
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί.  
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη,  
ἵππεῖς δ' ἵππηας—ὑπὸ δέ σφισιν ὠρτο κονίη  
ἐκ πεδίου, τὴν ὠρσαν ἐρίγδουποι πόδες ἵππων—  
χαλκῷ δηϊώοντες. ἀτὰρ κρείων Ἀγαμέμνων  
αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.  
ὥς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ  
πάντῃ τ' εἰλυφὼν ἀνεμος φέρει, οἱ δέ τε θάμνοι  
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·  
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα  
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι  
κεῖν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας,  
ἡμιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαλήνῃ  
κεῖατο, γύπεσσιν πολλὸν φίλτεροι ἢ ἀλόχοισιν.

Ἔκτορα δ' ἐκ βελέων ὑπαγε Ζεὺς ἐκ τε κονίης  
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·

140 ἀγγελίην ἐλθόντα.] *Who had gone on a message or embassy.* Conf. III. 206.

141 ἐξέμεν.] For ἐξῆναι, second aorist infin. of ἐξίημι.

147 ὄλμον.] *A smooth round stone, properly a round mortar.* It is the mutilated trunk which is here compared to this.

155 αἰδηλον.] *Consuming.* Vide II. 455.

ἀξύλῳ.] *Thick.* This word has been derived from a intensive and ξύλω, but it is better to suppose the α negative, and to give as the literal

meaning, a wood from which no timber has been cut, and therefore a thick wood.

156 εἰλυφὼν.] *Bearing it (the fire) along in masses or volumes.*

157 πρόρριζοι.] *Down to the roots or utterly.* The ordinary sense is inadmissible, as the fire could, of course, have no power to uproot. The word πίπτουσι presents a similar difficulty; it must mean not *fall*, but *sink*, or *are destroyed*.

160 πτολέμοιο γεφύρας.] Vide IV. 371.



- Ἄτρεϊδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165  
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,  
μέσσον καὶ πεδίον, παρ' ἐρινεὸν ἐσσεύοντο  
ἰέμενοι πόλιος· ὁ δὲ κεκληγῶς ἔπετ' αἰεὶ  
Ἄτρεϊδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.  
ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 170  
ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμμνον.  
οἱ δ' ἔτι καὶ μέσσον πεδίον φοβέοντο, βόες ὥς,  
ἵστε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ  
πάσας· τῇ δέ τ' ἦ ἀναφαίνεται αἰπὺς ὄλεθρος·  
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῖσιν 175  
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·  
ὥς τοὺς Ἄτρεϊδης ἔφεπε κρεῖων Ἀγαμέμνων,  
αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο,  
πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἵππων  
Ἄτρεϊδew ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν. 180  
ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε τεῖχος  
ἵξασθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε  
Ἴδης ἐν κορυφῇσι καθέζετο πιδήσεσσι,  
οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.  
Ἴριον δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν 185  
“Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἐκτορι μῦθον ἐνίσπες.

165 σφεδανόν.] *Impetuously*. Generally derived *quasi* σπεδανόν, from σπεῶν; by others *quasi* σφεδανόν, from \*σφαδῶ, akin to σφοδρός.

172 καὶ μέσσον]=κατὰ μέσσον. 173 ἐν νυκτὸς ἀμολγῷ.] Either in the dead or depth of the night, or, according to Buttmann, in the darkness of the night; but he allows that the first translation conveys the original meaning of the word. Ἀμολγῶς was an Achaean word=ἀκμή. An old derivation was from ἀμέλγω, to milk; the milking-time of night, i. e. either the early dawn or the late evening; a meaning which Buttmann rejects both as unpoetical, and as not suiting the passages where the word occurs, particularly

XXII. 28 and 317, where a time is obviously meant, when all the stars are shining brightly, and when milking would be either impossible, or if possible would convey no idea of time whatever. In the night, when it is as dark as it is when people milk in the dark, is Buttmann's paraphrase of the sense which the word must have conveyed if we admit the old derivation. Buttmann derives it from the same root as ἀμέλγω, and supposes the ground meaning to have been that of fulness or completeness,—the fulness of a swelling udder,—the completeness of the depth of midnight.

180 περιπρὸ.] *Beyond and before* all others.

186 τὸν μῦθον.] *This message*.

ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,  
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω  
μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην.

190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπείς ἢ βλήμενος ἰῶ  
εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω  
κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκηται  
δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

"Ὡς ἔφατ', οὐδ' ἀπίθῃσε ποδὴν νηὸς ὠκέα Ἴρις,  
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

195

εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,  
ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν  
ἀγχού δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις

"Ἐκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,  
Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

200

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,  
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνώχθῃ  
μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην.

205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπείς ἢ βλήμενος ἰῶ  
εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει  
κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκηται  
δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

Ἦ μὲν ἄρ' ὥς εἰποῦς ἀπέβη πόδας ὠκέα Ἴρις,

210

Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
πάλλων δ' ὄξέα δοῦρα κατὰ στρατὸν ὄχετο πάντα,  
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,  
Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας.

215

ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων  
πρῶτος ὄρουσ', ἔθελεν δὲ πολλὴν προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,  
ὅστις δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν

192 *ἄλεται*] = *ἀλγεται*, second aorist subjunctive of *ἀλλομαι*, *to leap*. Agamemnon is here the nom. Vide 207.

201 *τεῖν*] = *σοί*, in the Doric dialect.

216 *ἀρτύνθη*.] And the line of battle was set in order.

ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων.

220

Ἴφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε,  
ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μῆλων  
Κισσῆς τόνγ' ἔθρεψε δόμοις ἐνι τυτθὸν ἔοντα  
μητροπάτωρ, ὃς τίκτε Θεανὴ καλλιπάρηον  
αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον,  
αὐτοῦ μιν κατέρυκε, δίδου δ' ὕγε θυγατέρα ἦν  
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν  
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.  
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἔϊσας,  
αὐτὰρ ὁ πεζὺς ἔων εἰς Ἴλιον εἰληλούθει

225

230

ὃς ῥα τότε Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἦλθεν.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,  
Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,  
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας  
οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν  
ἀργύρῳ ἀντομένη, μόλιβος ὥς, ἐτράπετ' αἰχμῇ.  
καὶ τότε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων  
ἔλκ' ἐπὶ οἱ μεμαῶς ὥστε λῖς, ἐκ δ' ἄρα χειρὸς  
σπάσσαντο τὸν δ' ἄορι πληξ' αὐχένα, λῦσε δὲ γυνῖα.  
ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον  
οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοίσις ἀρήγων,  
κουριδῆς, ἥς οὔτι χάριν ἶδε, πολλὰ δ' ἔδωκεν  
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,  
αἰγας ὁμοῦ καὶ οἷς, τά οἱ ἀσπετα ποιμαίνοντο.

245

226 κατέρυκε.] *Wished or endeavoured to retain him.* Conf. *Od.* IX. 492, and *Il.* XII. 258.

227 γῆμας.] *Having taken a wife.* γαμέω is used in the active of the husband, in the middle either of the wife, or of a parent who gives his daughter in marriage to another, or who gives a wife to his own son, *IX.* 394.

235 ἐπὶ δ' αὐτὸς ἔρεισε.] *And himself pressed hard upon it.* Conf. *V.* 856.

241 χάλκεον ὕπνον.] *The sleep*

*of death.* Literally *brazen*, hence *strong*, and hence, as here, *sound, deep.* Cognate accusative after *κοιμήσατο*.

242 ἀπό.] *Away from*, as at *II.* 192.

243 κουριδῆς.] *Lawful, wedded wife.* Conf. *I.* 114.

ἥς οὔτι χάριν ἶδε.] *From whom he got no joy.*

πολλὰ δ' ἔδωκεν.] *Sc. ἔδρα.* Conf. *XVI.* 190.

244 χίλια.] *Sc. μῆλα.*

245 ἀσπετα.] *In vast numbers.*

δὴ τότε γ' Ἀτρείδης Ἀγαμέμνων ἐξενάριξεν,  
βῆ δὲ φέρων ἄν' ὅμιλον Ἀχαιῶν τεύχεα καλὰ.

Τὸν δ' ὥς οὖν ἐνόησε Κῶων, ἀριδείκετος ἀνδρῶν,  
πρεσβυγενὴς Ἀντηνορίδης, κρατερὸν ῥὰ ἐπένθος  
ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος. 250

στῆ δ' εὐράξ σὺν δουρὶ, λαθὼν Ἀγαμέμνονα δῖον,  
νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἐνερθεν,  
ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκκῆ.  
ῥύγησέν τ' ἄρ' ἐπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων  
ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πολέμοιο, 255

ἀλλ' ἐπόρουσε Κῶωνι ἔχων ἀνεμοτρεφὲς ἔγχος.  
ἥτοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον  
ἔλκε ποδὸς μεμαῶς, καὶ αὐτεῖ πάντας ἀρίστους  
τὸν δ' ἔλκοντ' ἄν' ὅμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης  
οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα· 260

τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.  
ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρείδῃ βασιλῆϊ  
πότμον ἀναπλήσαντες ἔδυν δόμον Ἀῖδος εἶσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν  
ἔγχε' τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265

ὄφρα οἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.  
αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,  
ὀξέϊαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.

ὥς δ' ὅτ' ἄν' ὠδίνουσαν ἔχη βέλος ὀξὺ γυναικα,  
δριμύ, τό τε προΐεσι μογοστόκοι Εἰλείθυιαι, 270  
Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,

Literally in numbers too great for utterance, II. 455.

250 κασιγνήτοιο πεσόντος.] Best explained as genitive of the cause of his grief, not as a genitive absolute. Conf. I. 65.

256 ἀνεμοτρεφές.] Probably swift, just as διοτρεφές = δῖος. It is also explained as a spear made from a tree reared by the wind, i. e. that has grown tough and strong from the beating of the wind. xv. 625, the only other passage in which the word occurs, is not decisive as to its

meaning here.

257 ὄπατρον.] Child of the same father = ὁμόπατρον. Conf. II. 765.

263 εἶσω.] Added epexegetically. δόμον is governed by ἔδυν.

266 ἀνήνοθεν.] Gently trickled not spouted. Vide next line. The word ἀνήνοθε, II. 219, gives no sense of any motion whatever, and though like ἀνήνοθε in form is probably from a wholly different root. In neither of these words is the first syllable a compounded preposition.

- ὥς ὅξει' ὀδύναι δύνον μένος Ἀτρεΐδαα.  
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνίοχῳ ἐπέτελλεν  
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν' ἤχθετο γὰρ κῆρ.  
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς 275
- “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποιντοπόροισιν  
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς  
 εἴασε Τρῳέσσι πανημέριον πολεμίζειν.”
- Ἦς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280  
 νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἄκουτε πετέσθην  
 ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,  
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
- Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,  
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας 285
- “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
 οἷχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκεν  
 Ζεὺς Κρονίδης. ἀλλ' ἰθὺς ἐλαυνετε μώνυχας ἵππους  
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.” 290
- Ἦς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.  
 ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας  
 σέυη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἡὲ λέοντι,  
 ὥς ἐπ' Ἀχαιοῖσιν σευὲ Τρῶας μεγαθύμους  
 Ἐκτωρ Πριαμίδης, βροτολογῶ ἴσος Ἀρῆϊ. 295  
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,  
 ἐν δ' ἔπεσ' ὕσμινη ὑπεραεὶ ἴσος ἀέλλη,  
 ἦτε καταλλομένη ἰοειδέα πόντον ὀρίνει.
- Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν  
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κύδος ἔδωκεν; 300  
 Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην  
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἡδ' Ἀγέλαον

279 πανημέριον.] Acc. sing. masc. agreeing with ἐμὲ. Conf. II. 2.

297 ὑπεραεὶ.] *Blowing down from above, or with exceeding violence*, according as we interpret the compounded ὑπερ, literally of place,

or metaphorically. The rest is derived from ἀημι, *to blow*.

298 ἰοειδέα.] *Dark*. Literally *violet-like*. Colours are not in general given very precisely in Homer, or indeed in classical Greek poetry.

Αἰσυμνόν τ' ὦρόν τε καὶ Ἴππόνοον μενεχάρμην.  
 τοὺς ἄρ' ὃγ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα  
 πληθύν, ὡς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305  
 ἀργεστάο Νότοιο, βαθείη λαίλαπι τύπτων  
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη  
 σκιδναιται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·  
 ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.

Ἔνθα κε λουγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310  
 καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,  
 εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ' Ὀδυσσεὺς

“Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;  
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἴστασο· διὴ γὰρ ἔλεγχος  
 ἔσσεται, εἰ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·  
 “Ἦτοί ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μὲνυθα  
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς  
 Τρῶσιν δὴ βόλεται δοῦναι κράτος ἥπερ ἡμῖν.”

Ἦ καὶ Θυμβραῖον μὲν ἄφ' ἵππων ὥσε χαμαῖζε, 320  
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς  
 ἀντίθεον θεράποντα Μολλίονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ' εἶσαν, ἐπεὶ πολέμον ἀπέπαυσαν·  
 τῷ δ' ἀν' ὅμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρῳ  
 ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον 325  
 ὥς ὄλεκον Τρῶας παλινورμένῳ· αὐτὰρ Ἀχαιοί

306 ἀργεστάο Νότοιο.] The clouds of (i. e. which had been collected by) the swift south-wind. Some have translated ἀργέστης, clearing or brightening, quoting Horace, *Carm.* i. vii. 15, 16, but such an epithet is out of place here, as the south-wind is mentioned as collecting clouds, not as dissipating them.

βαθείη λαίλαπι.] With a violent storm of wind and rain.

307 τρόφι κῦμα.] A huge swollen wave, from τρέφω.

308 πολυπλάγκτοιο.] Far wandering or beating about on all sides, from πᾶσι and πλάζω.

313 τί παθόντε λελάσμεθα;] How

is it that we have forgotten? literally having suffered what, have we forgotten? what has happened to us that we have forgotten?

318 ἡμέων ἔσσεται ἦδος.] There will be (any) aid from us.

319 βόλεται.] = βούλεται, i. e. βούλεται μάλλον. Conf. i. 117. The ο must be here understood as expressing some sound intermediate between ο proper and υ, though what sound it was we cannot hope to recover. In every language the spoken vowel sounds outnumber infinitely the written sounds, so that one sign stands necessarily for a great variety of distinct utterances.

ἀσπασίως φεύγοντες ἀνέπνεον Ἐκτορα δῖον.

Ἔνθ' ἐλέτην δίφρον τε καὶ ἄνερε δῆμον ἀρίστω,  
νῆε δ' ὧν Μέρπος Περκωσίου, ὃς περὶ πάντων  
ἤδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν  
στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔτι  
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

330

τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης  
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·  
Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Τπείροχον ἐξενάριξεν.

335

Ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίω  
ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.  
ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ  
Παιονίδην ἥρωα κατ' ἰσχύιον· οὐδέ οἱ ἵπποι  
ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ.

340

τοὺς μὲν γὰρ θερίπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς  
θύνε διὰ προμάχων, εἴως φίλον ᾤλεσε θυμόν.  
Ἐκτωρ δ' ὀξὺ νύησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς  
κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.

345

τὸν δὲ ἰδὼν ῥύγησε βοὴν ἀγαθὸς Διομήδης,  
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα  
“Νῶϊν δὴ τὸδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·  
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἡ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,  
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν,  
ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,

350

328 ἐλέτην.] Sc. Ulysses and Diomed. There appears to be a *zeugma* here. ἐλέτην δίφρον, they captured the chariot, ἐλέτην ἄνερε, they slew the two heroes.

334 κεκαδὼν.] Having deprived them of, from χάζομαι, or acc. to Buttmann, from κῆδω. The Genitive, which depends on this word, expresses, as frequently, deprivation of, or separation from, a thing. Cf. II. 595, &c. Eurip. *Alcestis*, 418, ed. Dindorf.

336 κατὰ ἴσα μάχην ἐτάνυσσε.] Literally stretched out the battle

evenly, a metaphor from a rope which one is pulling at in one direction and one in another, and which neither succeeds in drawing to himself. Conf. XIII. 357—360.

340 ἀάσατο δὲ μέγα θυμῷ.] But he had formed in his mind a very foolish purpose, sc. as the context implies, in ordering his attendant to wait at a distance with his chariot. Or we may interpret these words as parenthetical, and refer the γάρ of the next line to the sentence immediately preceding this.

οὐδ' ἵκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια  
 τρίπτυχος αὐλώπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
 "Ἐκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,  
 στῆ δὲ γυνὴ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ 355  
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.  
 ὄφρα δὲ Τυδείδης μετὰ δούρατος ὄχετ' ἐρώην  
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,  
 τόφρ' "Ἐκτωρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας 360  
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν.  
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης  
 "Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι  
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσσατο Φοῖβος Ἀπόλλων,  
 ᾧ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.  
 ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365  
 εἰ πού τις καὶ ἔμουγε θεῶν ἐπιτάρροθός ἐστιν.  
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχέω."  
 Ἦ καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.  
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κῆμοιο,  
 Τυδείδῃ ἐπι τόξα τιταίνεται, ποιμένι λαῶν, 370  
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ  
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.  
 ἦτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο  
 αἰνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων

353 αὐλώπις.] Either *with a tube* to hold the crest, or *with a visor*. Conf. v. 181. The meaning of the word is not certainly known.

354 ἀπέλεθρον.] Here = *far*; literally an *immeasurable* distance. Conf. v. 245.

356 γαίης.] *On the earth*. Genitive of place.

357 ἐρώην.] *The violent course* or *rush*. For the opposite senses in which this noun, and the kindred verb ἐρώω are used, conf. i. 303.

358 ὅθι οἱ καταείσατο γαίης.] *Where it had descended upon the ground*. οἱ is a dative ethicus. To translate it *for him* would be to give it a far more full and definite sense

than properly belongs to it, and yet some shade of this meaning is the one intended. *καταείσατο* is an epic aorist from *κατεῖμι*.

γαίης.] A genitive of place. The construction appears to be a pregnant one. If the meaning had been that the spear had entered the ground, we should find an accusative here, not a genitive. The meaning must therefore be where it *had descended upon, and now remained fixed in, the ground*.

365 ἐξανύω.] For this use of the present in a future sense conf. x. 62.

366 ἐπιτάρροθος.] *A helper* or *defender*, lengthened for ἐπίρροθος, as ἀπαρτηρός for ἀτηρός.



καὶ κόρυθα βριαρὴν ὁ δὲ τόξου πῆχυν ἀνελκεν 375  
καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἐκφυγε χειρὸς,  
ταρσὸν δεξιτεροῦ ποδός· διὰ δ' ἀμπερὲς ἰὸς  
ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺν γελάσσας  
ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·

“Βέβληται, οὐδ' ἄλιον βέλος ἐκφυγεν ὥς ὄφελόν τοι 380  
νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.  
οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,  
οἷτε σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης  
“Τοξότα, λωβιτήρ, κέρα ἀγλαέ, παρθενοπίτα, 385  
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,  
οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·  
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχεαι αὐτῶς  
οὐκ ἀλέγω, ὥσει με γυνὴ βάλοι ἢ παῖς ἄφρων·  
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390  
ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,  
ὀξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθῃσιν·  
τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαι,  
παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων  
πίθεται, οἰωνοὶ δὲ περὶ πλέες ἡὲ γυναῖκες. 395

“Ὡς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν  
ἔστη πρόσθ'· ὁ δ' ὅπισθε καθεζόμενος βέλος αἰκνύ  
ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινῇ.  
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν  
νῆυσιν ἐπὶ γλαφυρῇσιν ἐλαυνόμεν· ἤχθητο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτὸς, οὐδέ τις αὐτῷ  
Ἀργεῖων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·  
ὀχθήσας δ' ἄρ' αἶπε πρὸς ὃν μεγαλήτορα θυμὸν

375 τόξου πῆχυν.] Either the centre-piece, or the horn, of his bow. The latter is the explanation of the Scholiast, who says that the bow was made of two horns, each of which was called πῆχυς. For the use of πῆχυς in the former sense vide *Od.* XXI. 419.

388 αὐτως.] Even so, i. e. hav-

ing done no more than this.

391 εἴ κ' ὀλίγον περ ἐπαύρη.] If it but slightly touch him.

393 ἀμφίδρυφοι.] Torn on both sides. ἀμφὶ and δρόπτω. Conf. II. 700.

403 ὀχθήσας.] Disturbed in spirit, I. 517.

“ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακὸν, αἶ κε φέβωμαι  
πληθὺν ταρβήσας· τὸ δὲ ῥύγιον, αἶ κεν ἀλώω  
μόνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονοῖον.

405

ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;  
οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,  
ὃς δὲ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεώ  
ἐστάμεναι κρατερῶς, ἦτ' ἔβλητ' ἦτ' ἔβαλ' ἄλλον.”

410

Εἶλος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,  
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.

ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰξοὶ  
σεύωνται, ὁ δὲ τ' εἰσι βαθείης ἐκ ξυλόχοιο

415

θήγων λευκὸν ὀδόντα μετὰ γναμπτήσι γένουσιν,  
ἀμφὶ δὲ τ' αἰσσονται, ὑπαὶ δὲ τε κόμπος ὀδόντων  
γίγνεται, οἱ δὲ μένουσιν ἄφαρ, δεινὸν περ ἔοντα,

ὥς ῥα τότε ἀμφ' Ὀδυσῆα διφίλων ἐσσεύοντο  
Τρῶες. ὁ δὲ πρῶτον μὲν ἀμύνοντα Δηϊοπίτην

420

οὔτασεν ὦμον ὑπερθεῖν ἐπάλμενος ὀξείῳ δουρὶ,  
αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν.

Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζάντα,  
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλαέσσης  
νύξεν· ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαίαν ἀγοστώ·

425

τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρὶ,  
αὐτοκασίγητον εὐηγενέος Σῶκοιο.

τῷ δ' ἐπαλεξίσων Σῶκος κίεν, ἰσόθεος φώς·

στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν

“ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο,

430

405 ῥίγιον.] *More terrible, i.*  
325.

409 τὸν δὲ μάλα χρεώ.] *Sc. ἐστὶ, or ἰκάνει.* Vide x. 43, 85. δὲ here introduces the apodosis.

413 ἔλσαν.] *They enclosed him.*  
Vide I. 409.

418 οἱ δὲ μένουσιν ἄφαρ.] *But they thereupon abide his onset terrible though he be.* There is probably no notion of immediate consequence expressed here by ἄφαρ, although it

may mean as soon as they perceive his approach. For μένεω, with accusative, in this sense, conf. III. 52.

424 κατὰ πρότμησιν.] *In the belly.* πρότμησις is said to mean properly the navel (because that part is cut in animals when they are opened, or in young children), and hence those parts of the body close to the navel. The word occurs nowhere else in Homer.

430 ἄτε.] *Insatiable.* (Fror

σήμερον ἢ δοιοῖσιν ἐπέυξαι Ἴππασίδῃσιν,  
τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,  
ἦ κεῖ ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης."

"Ὡς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔστην.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435

καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο,

πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασεν

Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.

γνῶ δ' Ὀδυσσεὺς ὃ οἱ οὔτι βέλος κατὰ καίριον ἦλθεν,

ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν 440

"Ἄ δεῖλ', ἦ μάλα δὴ σε κιχάνεται αἰπὺς ὕλεθρος.

ἦτοι μὲν ῥ' ἐμ' ἔπασσας ἐπὶ Τρώεσσι μάχεσθαι

σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν

ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα

εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀἰδὶ κλυτοπόλῳ." 445

Ἡ καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,

τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν

ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασεν.

δοῦπησεν δὲ πεσών' ὁ δ' ἐπέυξατο δῖος Ὀδυσσεύς

"ὦ Σῶχ', Ἴππάσου νιὲ δαΐφρονος, ἵπποδάμοιο, 450

φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας

ἂ δεῖλ', οὐ μὲν σοῖγε πατὴρ καὶ πότνια μήτηρ

ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ

ᾤμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.

αὐτὰρ ἐμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί." 455

Ὡς εἰπὼν Σῶκοιο δαΐφρονος ὄβριμον ἔγχος

ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·

ἔω, 1st aor. ἄσαι, *to satisfy*, with a negative.) Contracted from *ἄσας*.

437 ἔργαθεν.] *Tore off*, literally separated. Conf. v. 147.

439 βέλος κατὰ καίριον ἦλθεν.] i. e. βέλος καίριον κατήλθε. And Ulysses felt that no deadly missile had come against him. Conf. iv. 185.

445 κλυτοπόλῳ.] *Renowned for his steeds*, or *lord of noble steeds*. Conf. v. 654.

450 δαΐφρονος.] *Warlike*. II. 23.

451 φθῇ σε τέλος θανάτοιο κιχήμενον.] *The end that death brings*, i. e. death was too quick for you, and overtook you. Conf. ix. 416 for this phrase.

454 περὶ πτερὰ πυκνὰ βαλόντες.] *Covering thee on all sides with their thickly-feathered wings*. Conf. xxiii. 879.

αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.  
 Τρῶες δὲ μεγάρυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,  
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἐβησαν. 460  
 αὐτὰρ ὅγ' ἐξοπίσω ἀνεχάζετο, αὖε δ' ἐταίρους.  
 τρὶς μὲν ἔπειτ' ἤϋσεν, ὅσον κεφαλὴ χάδε φωτὸς,  
 τρὶς δ' ἄϊεν ἰάχοντος ἀρηϊφίλος Μενέλαος.  
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα  
 "Αἴαν· διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465  
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἕκετ' αὕτη,  
 τῷ ἱκέλῃ ὥσει ἐ βιάτο μῦνον ἐόντα  
 Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμήνῃ.  
 ἀλλ' ἴομεν καθ' ὅμιλον ἀλεξέμεναι γὰρ ἄμεινον.  
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470  
 ἐσθλὸς ἐὼν, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται."  
 "Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.  
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον ἀμφὶ δ' ἄρ' αὐτὸν  
 Τρῶες ἔπονθ' ὥσει τε δαφουνοὶ θῶες ὄρεσφιν  
 ἀμφ' ἔλαφον κεραδὸν βεβλημένον, ὄντ' ἔβαλ' ἀνήρ 475  
 ἰφ' ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσιν  
 φεύγων, ὅφρ' αἷμα λιαρδὸν καὶ γούνατ' ὀρώρη·  
 αὐτὰρ ἔπειδ' ὅνγε δαμάσσεται ὠκύς οὔστος,  
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν  
 ἐν νέμει σκιερῷ· ἐπὶ τε λῖν ἤγαγε δαίμων 480  
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·  
 ὥς ῥα τότε ἄμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην

458 κῆδε δὲ θυμόν.] *And* (sc. αἷμα) *cast down his spirit*. The meaning is that the loss of blood deprived him of his animal courage—the proper sense of *θυμός*. Vide Arist. *Eth. Nicom.* III. 8, sec. 10—12.

462 ὅσον κεφαλὴ χάδε φωτὸς.] *As loudly as he could shout*, literally, *as much as the head of the man could contain*.

467 τῷ ἱκέλῃ ὥσει, κ.τ.λ.] The grammatical structure of these words is irregular. τῷ (i. e. τούτῳ neuter) ἱκέλῃ ὥσει very nearly equals our

own *like as if*.

474 δαφουνοί.] Properly *blood-red*. Here it must mean *dark-red*, or *tawny*, from *δα* intensive, and *φουός*. It is sometimes explained = *recking with blood*.

476 τὸν μὲν.] Sc. ἀνδρά.

477 ὅφρ' αἷμα, κ.τ.λ.] *While its blood is warm, and its limbs can move with speed*. Conf. IV. 314, IX. 610.

479 δαρδάπτουσιν.] *Tear and eat*. A word formed to express by its sound the action it implies; in other words, onomatopoeic.

Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὃγ' ἦρως  
αἴσσω φ' ἔγχει ἀμύνετο νηλεὲς ἦμαρ.

Αἶας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥτε πύργον, 485  
στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.  
ἦτοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου  
χειρὸς ἔχων, εἰως θεράπων σχεδὸν ἤλασεν ἵππους.

Αἶας δὲ Τρῳέσσιν ἐπάλμενος εἶλε Δόρυκλον  
Πριαμίδην, νόθον υἱὸν, ἔπειτα δὲ Πάνδοκον οὔτα, 490  
οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.  
ὥς δ' ὅποτε πλήθων ποταμὸς πεδίουδε κάτεισιν  
χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὕμβρα,  
πολλὰς δὲ δρύς ἀζαλέας, πολλὰς δέ τε πεύκας  
ἐσφέρεται, πολλὰν δέ τ' ἀφυσγετόν εἰς ἅλα βάλλει, 495  
ὥς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἶας,  
δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἔκτωρ  
πεύθετ' ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
ἔχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα  
ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500  
Νέστορά τ' ἀμφὶ μέγαν καὶ Ἀρήϊον Ἰδομενῆα.  
Ἔκτωρ μὲν μετὰ τοῖσιν ὀμίλει, μέρμερα ῥέζων  
ἔγχετ' ὅτ' ἵπποσύνῃ τε, νέων δ' ἀλάπαζε φάλαγγας·  
οὐδ' ἂν πω χάζοντο κελεύθου δίοι Ἀχαιοί,  
εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠὔκομοιο, 505  
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,  
ἰφ' τριγλάχινι βαλὼν κατὰ δεξιὸν ὦμον.  
τῷ ῥα περιδδειςαν μένεα πνείνοντες Ἀχαιοί,  
μῇ πως μιν πολέμοιο μετακλυθέντος ἔλοιεν.

493 ὀπαζόμενος Διὸς ὕμβρα.] *Forced on by, i. e. swollen and turbid with, the rain sent by Zeus.*

494 πολλὰς δρύς...ἐσφέρεται.] *It sweeps into itself, i. e. into its own current, hence nearly=bears along with it.*

495 ἀφυσγετόν.] *The slime and mud &c. which the river carries with it, probably from ἀφύσσω. Dante's sua preda, Purg. v. 129.*

502 μέρμερα.] *Terrible deeds or*

*deeds causing care, always of deeds done in war, VIII. 453.*

504 χάζοντο κελεύθου.] *Would not yet have retreated from the course they had taken, i. e. pretty nearly from the ground they occupied. Our own would not have given way, is a very similar expression.*

507 ἰφ' τριγλάχινι.] *With a three barbed arrow. Dative of the instrument. Conf. v. 393.*

509 πολέμοιο μετακλυθέντος.]

αὐτίκα δ' Ἴδομενεὺς προσεφάνεε Νέστορα δῖον 510

“ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
ἄγρει, σῶν ὄχέων ἐπιβήσεο, παρ δὲ Μαχάων  
βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·  
ιητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων  
[ιούς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν].” 515

“Ὡς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότα Νέστωρ.  
αὐτίκα δ' ὦν ὄχέων ἐπεβήσετο, παρ δὲ Μαχάων  
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ιητῆρος·  
μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκοντε πετέσθην  
νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρώας ὀρινομένους ἐνόησεν  
Ἐκτορι παρβεβαῶς, καὶ μιν πρὸς μῦθον ἔειπεν  
“Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλούμεν Δαναοῖσιν,  
ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι  
Τρῶες ὀρνούνται ἐπιμῖξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὐ δέ μιν ἔγνω·  
εὐρὺ γὰρ ἀμφ' ὅμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς  
κέειν ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα  
ἱππῆες πεζοὶ τε, κακὴν ἔριδα προβαλόντες,  
ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρει.” 530

“Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους  
μάστιγι λυγρῇ· τοὶ δὲ πληγῆς αἰόντες

*Since the battle had turned, i. e. since the Trojans were now gaining the day; or perhaps since the ranks (of the Greeks) had given way. πόλεμος is sometimes used = an army, just as (say L. and S.) in old French bataille = a battalion; or as in old English battle is used for the whole array of fighting men.*

512 ἄγρει.] *Come! or be quick!* literally *seize hold* of the thing. This imperative is from the obsolete ἀγρέω, of which no other traces remain, except the plural ἀγρεῖτε, and some derivatives, ἀγρα and ἀγρεύω, παλινάγρετος, αὐτάγρετος, ζωγρεῖν (= ζῶν ἀγρεῖν), &c. Its place was supplied by αἰρέω.

518 Ἀσκληπιοῦ υἱός.] Not, by birth, *the son of*, but merely = *following the same profession as*, Asclepius, with some reference, no doubt, to the old system of caste, according to which professions were hereditary and were retained in the same families. Ἀσκληπιάδαι, and Ἀσκληπιοῦ παῖδες are used by Plato as = *latroί*. *Rep.* III. pp. 405, 406, 408.

529 κακὴν ἔριδα προβαλόντες.] *Having put forward*, i. e. *having advanced and begun the wretched strife*. *Conf.* ἔριδα προφέρομαι, III. 7.

532 πληγῆς αἰόντες.] *Feeling the blow*. Some translate the part. in its literal sense *hearing*, and un-

ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,  
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων  
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535  
 ὡς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον  
 αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἔτο δύναι ὕμῳ  
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν  
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.  
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στήλχας ἀνδρῶν 540  
 ἔγχετ' ἑὸν ἀορί τε μεγάλαισι τε χερμαδίοισιν,  
 Αἴαντος δ' ὀλέεινε μάχην Τελαμωνιάδαο.  
 [Ζεὺς γὰρ οἱ νεμεσᾶθ', ὅτ' ἀμείνουσι φωτὶ μάχοιτο.]  
 Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ἄρσεν  
 στή δὲ ταφῶν, ὕπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545  
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,  
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.  
 ὥς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο  
 ἐσσεύαντο κύνες τε καὶ ἄνδρες ἀγροῖῳται,  
 οὔτε μιν οὐκ εἰῶσι βοῶν ἐκ πίᾱρ ἐλέσθαι 550  
 πάννυχον ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων  
 ἰθύει, ἀλλ' οὐτι πρήσσει· θαμέες γὰρ ἄκοιτες  
 ἀντίον ἀΐσσουσι θρασειᾶων ἀπὸ χειρῶν,

derstand it in connexion with the preceding epithet *λιγυρή*, but the transference of words, which apply properly to one of the senses, to another of them is not uncommon. Conf. *κύππος οὐατα βάλλει*, x. 535.

538 *ἀνδρόμεον* = *ἀνδρῶν*.

539 *μίνυνθα δὲ χάζετο δουρός*.] *And little* (i. e. *not at all*) *did he cease from (using) his spear*, i. e. *he fought on incessantly*. *ὀλίγον* is used (v. 800) in the same sense as *μίνυνθα* here.

545 *ταφῶν*.] *Astounded*. A 2nd aorist form, used only in the participle. The perfect *τέθηκα*, and the tenses formed from it are the only other parts of the verb used by Homer.

547 *ὀλίγον γόνυ γουνὸς ἀμείβων*.] Literally *with short steps, shifting*

*leg for leg*, i. e. *stepping slowly backwards*.

550 *βοῶν πίᾱρ*.] Either, literally, *the fat of the oxen*, in favour of which the passages may be quoted in which the lion is described as devouring the entrails first, covered as they would be with fat, l. 176, xvii. 64, xviii. 583; and to which the phrase *ἐκ θυμὸν ἐλέσθαι* gives support grammatically, vid. v. 346. Or again, the words have been explained as = *the best and choicest of the oxen*, conf. xvii. 62, which has the advantage of giving the better sense, and being the interpretation recognized by the older commentators.

552 *οὐτι πρήσσει*.] *He effects nothing*. Vide l. 562.

καίόμεναί τε δεταί, τάσ τε τρεῖ ἐσσύμενός περ·  
 ἡῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555  
 ὡς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ  
 ἦϊε, πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.  
 ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας  
 νωθῆς, φ' δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἑάγη,  
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560  
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν  
 σπουδῇ δ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·  
 ὡς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,  
 Τρῶες ὑπέρθυμοι πολυηγέρες τ' ἐπίκουροι 565  
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο.  
 Αἴας δ' ἄλλοτε μὲν μνηγάσκετο θούριδος ἀλκῆς  
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας  
 Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.  
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,  
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσσηγὺ 570  
 ἱστάμενος· τὰ δὲ δοῦρα θρασειᾶων ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν σάκει μεγάλῳ πάγην ὀρμενα πρόσσω,  
 πολλὰ δὲ καὶ μεσσηγὺ, πάρος χροῖα λευκὸν ἐπαυρεῖν,  
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.  
 Τὸν δ' ὡς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575  
 Εὐρύπυλος πυκινόισι βιαζόμενον βελέεσσειν,  
 στή ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,  
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·

555 τετιηότι θυμῷ.] *With sorrowful spirit.* For this, and τετιημένος in next line, conf. VIII. 437.

558 ἐβιήσατο.] *Forces his way in spite of.* Frequentative aorist. Conf. IV. 161.

559 φ' δὴ...ἑάγη.] *About whom many thick sticks have been broken.* According to Buttmann, ἀμφὶς ἑάγη here means *have been broken in two*, the idea of *separation* being frequently implied by ἀμφὶς, as in XIII. 706. φ' must then mean *for whose benefit*, dative (in)commodi. The Scholiast explains the words as =

περικλάσθη. The beating here mentioned is probably not that given by the boys, but on many previous occasions, thus hardening the animal against the blows he now received. The aorist, if so, must be used = perfect, a rare but admissible use.

562 σπουδῇ.] *With difficulty.* II. 99.

574 λιλαιόμενα χροὸς ἄσαι.] *Eager to satiate themselves with his flesh.* For λιλαιόμενα vide IV. 465.

576 πυκνῶσι.] *Thick, i. e. thickly showered.*



Εὐρύπυλος δ' ἐπόρουσε καὶ αἶντο τεύχε' ἀπ' ὤμων. 580  
 τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς  
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον  
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μῆρόν οἱ στῆθος  
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μῆρόν.  
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585  
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμᾶρ  
 Αἴανθ', ὅς βελέεσσι βιάζεται· οὐδέ ἔφημι 590  
 φεύξεσθ' ἐκ πολέμοιο δυσσηχέος. ἀλλὰ μάλ' ἄντην  
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

“Ὡς ἔφατ' Εὐρύπυλος βεβλημέως· οἱ δὲ παρ' αὐτὸν  
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,  
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,  
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων. 595  
 ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·  
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληΐαι ἵπποι  
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.  
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·  
 ἐστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηϊ, 600  
 εἰσορόων πόνον αἰπὺν ἰώκᾳ τε δακρυβέσσαν.  
 αἰψα δ' ἐταῖρον ἔδν Πατροκλῆα προσέειπε,  
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίῃθεν ἀκούσας  
 ἔκμολεν ἴσος Ἀρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.  
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός 605

“Τίπτε με κικλήσκες, Ἀχιλεῦ; τί δέ σε χρεῶ ἐμεῖο;”

589 Αἴανθ'] = Αἴαντι, the ι of the dat. sing. being elided here as at l. 544. The full construction of ἀμύνω occurs here, viz. the acc. of the thing warded off, the dative of the person from whom it is warded off, conf. l. 456. Sometimes the dat. of the person is omitted, sometimes the accus. of the thing (l. 486), as is frequently the case with the similar word χραίσμεν, l. 28.

596 δέμας πυρός.] Like burning fire. The acc. δέμας (= εἶδος) stands

here absolutely, like the later δίκην, τρώων, &c. (conf. XVIII. 1), having acquired from long usage the force of a preposition or adverb.

600 μεγακήτεϊ.] With a large hollow or hold. II. 581, VIII. 222.

604 κακοῦ δ' ἄρα, κ.τ.λ.] For it was the exhortation of Nestor which first suggested the plan which ended in his death.

606 τί δέ σε χρεῶ ἐμεῖο;] Sc. χρεῶ ἐστι. Conf. X. 43.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

“Δῖε Μενoitιάδῃ, τῷ ἐμᾷ κεχαρισμένε θυμῷ,  
νῦν ἵτω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς  
λισσομένους· χρεῖώ γάρ ἱκαίνεται οὐκέτ' ἀνεκτός. 610

ἀλλ' ἴθι νῦν, Πάτροκλε διίφιλε, Νέστορ' ἔρειο  
ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.  
ἦτοι μὲν τάγ' ὅπισθε Μᾶχάου πάντα ἔοικεν  
τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·  
ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῦναι.” 615

“Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,  
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληιάδew ἀφίκοντο,  
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβοτείραν,  
ἵππους δ' Εὐρυμέδων θεράπων λῦε τοῖο γέροντος 620  
ἐξ ὀχέων· τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνας,  
στάντε ποτὶ πνοιήν παρὰ θιν' ἁλός· αὐτὰρ ἔπειτα  
ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

τοῖσι δὲ τεύχε κυκεῖώ εὐπλόκαμος Ἐκαμήδῃ,  
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625  
θυγατέρ' Ἀρσινόου μεγάλῃτορος, ἣν οἱ Ἀχαιοὶ  
ἔξελον, οὐνεκα βουλῇ ἄριστεύεσκεν ἀπάντων.

ἥ σφωῖν πρῶτον μὲν ἐπιπροτήλε τράπεζαν  
καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς  
χάλκειον κάνειον, ἐπὶ δὲ κρόμουν, ποτῷ ὕψον, 630  
ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,  
πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίς,  
χρυσείους ἥλοισι πεπαρμένον· οὐατα δ' αὐτοῦ  
τέσσαρ' ἔσαν, δοιαί δὲ πελειάδες ἀμφὶς ἑκάστου  
χρυσεῖαι μεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635

611 ἔρειο] = ἔρεο, i. e. ἔρου, imperat. pres. of ἔρομαι.

624 κυκεῖώ] = κυκεῶνα, just as in 621 ἰδρῶ = ἰδρώτα· a *potion*. For the contents of it vide 630, 640.

630 κρόμουν ποτῷ ὕψον.] An onion as a relish for the draught.

631 ἀλφίτου ἱεροῦ ἀκτῆν.] Sacred barley meal. Sacred, because

under the protection of Deméter. Conf. v. 499.

634 ἀμφὶς ἑκάστου.] On either side of each of them.

635 μεμέθοντο.] Were feeding, i. e. were so figured that they appeared to be feeding. There is some difficulty in explaining the δύω πυθμένες. It is not improbable that

ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης  
 πλείων ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.  
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῖσιν  
 οἶνω Πραμνεῖω, ἐπὶ δ' αὔγειον κνὴ τυρόν  
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν, 640  
 πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκεῖω.  
 τῷ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,  
 μῦθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,  
 Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φῶς.  
 τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὦρτο φαεινοῦ, 645  
 ἐς δ' ἄγε χειρὸς ἔλawn, κατὰ δ' ἐδριάσθαι ἄνωγεν.  
 Πάτροκλος δ' ἐτέρωθεν ἀναΐνετο εἰπέ τε μῦθον

“Οὐχ ἔδος ἐστὶ, γεραῖε διοτρεφές, οἰδέ με πείσεις.  
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι  
 ὕντινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650  
 γυγνώσκω, ὁρώ δὲ Μαχάονα, ποιμένα λαῶν.  
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλῆϊ.  
 εὐ δὲ σὺ οἶσθα, γεραῖε διοτρεφές, οἶος ἐκείνος  
 δεῖνός ἀνὴρ· τάχα κεν καὶ ἀναΐτιον αἰτιόωτο.”

Τὸν δ' ἡμέιβετ' ἔπειτα Γερήμιος ἱππότηα Νέστωρ 655  
 “Τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται υἱας Ἀχαιῶν,  
 ἕσσοι δὴ βέλεσιν βεβλήγεται; οὐδέ τι οἶδεν  
 πένθεος ὕσσον ὄρωρε κατὰ στρατὸν· οἱ γὰρ ἄριστοι

the cup may have been a *δέπας ἀμφικύπελλον* (I. 584), which might be spoken of as having two bottoms, because it had two ends either of which might equally well be used to rest it on. This will explain the four handles, viz. two handles at each end.

638 *κύκησε* ... *οἶνω Πραμνεῖω*.] *Mixed a draught with Pramnian wine.* Dative of the material regarded as that by means of which the mixture was prepared (conf. x. 438), and so referred by Jelf to the instrumental dative.

642 *ἀφέτην πολυκαγκέα δίψαν*.] *Had quenched their parching thirst.* Conf. I. 469.

648 *οὐχ ἔδος ἐστὶ*.] *I cannot sit down.* Conf. xxiii. 205.

649 *νεμεσητὸς*.] The verbal adjective in *τος* properly signifies that which is a proper object for the action of the verb from which it is derived. Here however the context requires that an active force should be given to it. It must be translated *wrathful*, or *ready with displeasure*. Conf. Soph. *Phil.* 607, *λαβήν' ἔπη*, *insulting words*. The same word occurs again, *Trachiniae*, 538 = *ruinous* or *mischievous*. Conf. also *Il.* xii. 304, *ἀπεισητοι*. In all these cases, as here, an active sense is to be given to the verbal in *τος*.

ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοι τε.  
 βέβληται μὲν ὁ Τυδείδης, κρατερὸς Διομήδης,  
 οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων.  
 [Βέβληται δὲ καὶ Εἰρύπυλος κατὰ μηρὸν οἷσσι·]  
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο  
 ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς  
 ἐσθλὸς ἐὼν Δαναῶν οὐ κήδετα οὐδ' ἐλεαίρει.  
 ἦ μένει εἰσόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης,  
 Ἀργείων ἀέκητι, πυρὸς δηϊοιο θέρωνται,  
 αὐτοὶ τε κτεινόμεθ' ἐπισχερά·—οὐ γὰρ ἐμὴ ἴς  
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.  
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη,  
 ὡς ὅπ' ἐτ' Ἥλαιοισι καὶ ἡμῖν νεῖκος ἐτύχθη  
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,  
 ἐσθλὸν Ἵππειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,  
 ῥύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἦσι βόεσσιν  
 ἔβλητ' ἐν πρῶτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,  
 καὶ δ' ἔπεσεν, λαοὶ δὲ περὶ τρεσαν ἀγροιώται.  
 ληίδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,  
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,  
 τόσσα συνὼν συβόσεια, τόσ' αἰπόλια πλατὲ αἰγῶν,  
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,  
 πάσας θηλείας, πολλῶσι δὲ πῶλοι ὑπῆσαν.  
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊὸν εἰσω  
 ἐνὺγχιοι προτὶ ἄστυ· γεγῆθει δὲ φρένα Νηλεὺς,  
 οὔνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.  
 κήρυκες δ' ἐλόγαινον ἡμ' ἡοὶ φαινομένηφιν  
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·  
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες  
 δαίτρευν· πολέσιν γὰρ Ἑπείοι χρεῖος ὀφείλον,

660

665

670

675

680

685

663 νέον.] Adverbial *just now*.  
 667 πυρὸς δηϊοιο.] For this use  
 of the causal genitive conf. II. 415  
 (note) and VI. 331.

674 ῥύσι' ἐλαυνόμενος.] *Driving  
 off (cattle) by way of reprisal*, vide  
 686, &c. ἐλαυνόμενος agrees with  
 ἐγὼ in line 672.

677 ἤλιθα πολλήν.] *In very  
 great abundance*. ἤλιθα (from εἰς)  
 is always used by Homer with πο-  
 λύς.

682 Πύλον Νηληϊόν.] Acc. of  
 movement to a place. εἰσω is added  
 epexegetically.

ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.  
 ἐλθὼν γὰρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη 690  
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.  
 δώδεκα γὰρ Νηληΐος ἀμύμονος υἱέες ἦμεν·  
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.  
 ταυθ' ὑπερφηανέοντες Ἐπειοὶ χαλκοχίτωνες,  
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695  
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἰῶν  
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.  
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἡλιδί διη,  
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ἔχεςφιν,  
 ἐλθόντες μετ' ἄεθλα. περὶ τρίποδος γὰρ ἔμελλον 700  
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αἰγείας  
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.  
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων  
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν  
 [δαιτρεύειν, μὴ τις οἱ ἀτεμβόμενος κίοι ἴσης]. 705  
 ἡμεῖς μὲν τὰ ἕκαστα διεΐπομεν, ἀμφί τε ἄστυ  
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες  
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,  
 πανσυνδίη· μετὰ δέ σφι Μολίονε θωρήσσοντο  
 παῖδ' ἔτ' ἐόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς. 710  
 ἔστι δέ τις Θρυόεσσα πάλις, αἰπεῖα κολώνη,  
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτῃ Πύλου ἡμαθιέντος·  
 τὴν ἀμφεςτρατόωντο διαρραῖσαι μεμαῶτες.  
 ἀλλ' ὅτε πᾶν πεδίου μετεκίαθον, ἄμμι δ' Ἀθήνη  
 ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715  
 ἐννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἀγειρεν,  
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς

691 τῶν προτέρων ἐτέων.] *Through those former years.* Gen. of time. Conf. Plato, *Sympos.* p. 172 c, οὐκ οἶσθ' ὅτι πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδῆμηκεν;

702 ἵππων.] Gen. of the cause of his sorrow, conf. II. 689, &c. So, too, in next line, ἐπέων and ἔργων.

705 μὴ τις οἱ, κ.τ.λ.] *That no*

*one might go away deprived of his fair portion.* οἱ is here nearly redundant. It must be explained as a dativus ethicus.

ἴσης.] Sc. *molpas.*

712 νεάτῃ.] *The last, the furthest.*

714 ἄμμι δέ.] This is the apodosis, introduced by δέ.

εἶα θωρήσσεσθαι, ἀπέκρυνεν δέ μοι ἵππους·  
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆϊα ἔργα.  
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισιν, 720  
 καὶ πεζὸς περ ἐὼν, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.  
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων  
 ἐγγύθεν Ἀρήνης, ὅθι μέλαιμεν Ἡῶ διαν  
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.  
 ἔνθεν πανσυδὴ σὺν τεύχεσι θωρηχθέντες 725  
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.  
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,  
 ταῦρον δ' Ἀλφειῷ, ταῖρον δὲ Ποσειδάωνι,  
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,  
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν 730  
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος  
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἀμφίσταντο δὴ ἄστυ διαπραθῆειν μεμαῶτες.  
 ἀλλὰ σφι προπάραιθε φάνη μέγα ἔργον Ἀρης·  
 εὖτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735  
 συμφερόμεσθα μάχῃ, Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ.  
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,  
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,  
 Μοῦλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείας,  
 πρεσβυτάτην δὲ θυγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740  
 ἥ τόσα φάρμακα ἤδη ἵσα τρέφει εἰρεῖα χθών.  
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῇρι δουρὶ,  
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας  
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745  
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.  
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι Ἴσος,  
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον

722 εἰς ἅλα βάλλων. *Falling into the sea.* The active is used, as here, with a neuter sense at XXIII. 462.

726 ἔνδιοι. *We at mid-day.* A construction like εὐδω παννύχιοι, II. 2.

731 ἕκαστος.] For this common addition of a singular after a plural verb in the early part of the sentence conf. VIII. 347, IX. 88, 311. It implies merely that what has been asserted generally of all, is true of every single individual.

φῶτες οἰάξῃ ἔλον οὐδας, ἐμῷ ὑπὸ δουρὶ δαμέντες·  
 καὶ νῦ κεῖν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750  
 εἰ μὴ σφῶε πατήρ εὐρυκρείων ἐνοσίχθων  
 ἐκ πολέμου ἐσάωσε, καλὴν φας ἥρι πολλῇ.  
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·  
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίλιου,  
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755  
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους  
 πέτρης τ' Ὀλυνίης, καὶ Ἀλειςίου ἔνθα κολώνη  
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.  
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ  
 ἄψ' ἀπὸ Βουπρασίου Πύλονδ' ἔχον ὠκέας ἵππους, 760  
 πάντες δ' εὐχετίωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.  
 ὥς ἔον, εἴποτ' ἔον γε μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς  
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἡ τέ μιν οἶω  
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄλγεται.  
 ὦ πέπον, ἡ μὲν σοίγε Μενoitίος ὦδ' ἐπέτελλεν 765  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν.  
 νῶϊ δέ τ' ἔνδον ἑόντες, ἐγὼ καὶ διὸς Ὀδυσσεὺς,  
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλεν.  
 Πηλῆος δ' ἰκόμεσθα δόμους εὐναιετάοντας  
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβότειραν. 770  
 ἔνθα δ' ἔπειθ' ἦρωα Μενoitίον εὔρομεν ἔνδον  
 ἠδὲ σέ, παρ δ' Ἀχιλλῆα. γέρων δ' ἵππηλάτα Πηλεὺς  
 πίονα μηρὶ ἔκαμε βοὸς Διὶ τερπικεραυνῷ  
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,

752 ἥρι πολλῇ.] *With a thick mist*, v. 770. ἀήρ is opposed by Homer to αἰθήρ, the clear upper air, the residence of the Gods, II. 412.

761 εὐχετίωντο.] *Gave thanks*, as at *Od.* VIII. 467.

762 ὥς ἔον, εἴποτ' ἔον γε.] *Thus I was, if indeed I ever was*, among men. The past had so long gone by that Nestor could scarcely feel the reality of what he had been telling—that he, old as he now was, had once fought as he had just described. *Conf.* III. 180, XXIV. 416.

αὐτὰρ, κ.τ.λ.] *But Achilles will alone enjoy his valour*, i. e. he does not choose that others should reap any benefit from it.

774 αὐλῆς ἐν χόρτῳ.] *In the enclosure of the court* = ἐν αὐλῇ, the wall of which is here designated by χόρτος. χόρτος has also been explained as = *the feeding place*; here, *that part of the court in which cattle were kept*; but it is very doubtful whether the word can mean this in Homer. The first explanation given is that of the Scholiast.

σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν. 775  
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα  
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,  
 ἐς δ' αἶγε χειρὸς ἐλὼν, κατὰ δ' ἐδριάσθαι ἄνωγεν,  
 ξεινιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισ θεμίς ἐστίν.  
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος, 780  
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμν' ἅμ' ἔπεσθαι·  
 σφῶ δὲ μάλ' ἠθέλετον, τῶ δ' ἅμφω πόλλ' ἐπέτελλον.  
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἁλλῶν·  
 σολ δ' αὖθ' ὠδ' ἐπέτελλε Μενόιτιος, Ἄκτορος υἱός 785  
 'Τέκνον ἐμὸν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,  
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὅγε πολλὸν ἁμείνων.  
 ἄλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ἰποθέσθαι  
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθόν περ·  
 ὥς ἐπίτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἄλλ' ἔτι καὶ νῦν 790  
 ταυτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθῃται.  
 τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις  
 παρειπῶν; ἀγαθὴ δὲ παραΐφασίς ἐστιν ἑταίρου.  
 εἰ δέ τινα φρεσὶν ἦσι θεοπροπῆην ἀλεείνει  
 καὶ τινὰ οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795  
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω  
 Μυρμιδόνων, αἶ κέν τι φόως Δαναοῖσι γένηται·  
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,

776 ἀμφὶ βοὸς ἔπετον κρέα.] i. e. ἀμφέπετον βοὸς κρέα. *Were busy about* (i. e. *in dressing*) *the flesh of an ox*, XXIV. 622.

779 ἃ τε ξείνοισ θεμίς ἐστίν.] *Which is the customary right of strangers.* ξείνοισ may be explained as a *dativus commodi* joined with θέμις, a construction we find in *Od.* XIV. 56; or the whole phrase may be understood as elliptical, and παραθεῖναι supplied from the precedent words, governing the dative ξείνοισ, and itself dependent upon θέμις. This use of an infinitive with θέμις is very common, XIV. 386, &c. It

may also stand without an infinitive in the sense first assigned to it here. XXIII. 44, IX. 134.

788 πυκινὸν ἔπος.] *A prudent word.* The original sense of πυκινός is *closely put together, compact*; hence, metaphorically, *wise or prudent*.

791 εἵποις] = εἶποις ἄν. *Conf.* VIII. 358, XXIII. 151; just as we have seen the subjunctive too used without ἄν, in the same sense as if ἄν were present, I. 262. The force of the optative here is that of a softened imperative—a suggestion rather than a command.



αἶ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι υἷες Ἀχαιῶν 800  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.  
 [ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ  
 ὤσαισθε προτὶ ἄστυ νεῶν ἀπο καὶ κλισιάων.]”

“Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν,  
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805  
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο  
 ἔξε θέων Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε  
 ἦην, τῇ δὲ καὶ σφί θεῶν ἐτετεύχατο βωμοί,  
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,  
 διογενὴς Εὐαιμονίδης, κατὰ μηρὸν οἴστῳ. 810

σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς  
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο  
 αἷμα μέλαν κελάρυξε· νόος γε μὲν ἔμπεδος ἦεν.  
 τὸν δὲ ἰδὼν ὤκτειρε Μενoitίου ἄλκιμος υἱός,  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα 815

“Ἄ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,  
 ὥς ἄρ' ἐμέλλετε, τῇλε φίλων καὶ πατρίδος αἵης,  
 ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ, διοτρεφεὲς Εὐρύπυλ' ἦρως,  
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἔκτορ' Ἀχαιοί, 820  
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤυδα  
 “Οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν  
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.  
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825  
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε  
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰεὶ.  
 ἀλλ' ἐμέ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,  
 μηροῦ δ' ἔκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινόν

799 αἶ κέ σε τῷ ἴσκοντες.] *If, thinking thee like him, i. e. mistaking thee for him.*

801 ὀλίγη δέ τε, κ.τ.λ.] Heyne understands γένηται here, and connects the words with the preceding

clause. It is better to take them by themselves, as relating to the state of things then present. *But little repose have we now from war.*

813 μέν] = μήν, as at I. 154.

νίζ' ὕδατι λιαρῷ, ἐπὶ δ' ἥπια φάρμακα πάσσε,  
 ἐσθλὰ, τὰ σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,  
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.  
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,  
 τὸν μὲν ἐνὶ κλισίῃσιν ὀτομαι ἔλκος ἔχοντα,  
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835  
 κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἀρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός  
 "Πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἥρως;  
 ἔρχομαι, ὄφρ' Ἀχιλλῆϊ δαΐφρονι μῦθον ἐνίσπω,  
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὖρος Ἀχαιῶν 840  
 ἀλλ' οὐδ' ὥς περ σείω μεθήσω τειρομένοιο."

Ἥ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν  
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.  
 ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ  
 ὄξυν βέλος περιπευκὲς, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845  
 νίζ' ὕδατι λιαρῷ, ἐπὶ δὲ ῥίζαν βάλε πικρὴν  
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας  
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

845 περιπευκὲς.] *Very piercing, deeply piercing.* Conf. note on ἐχευεκέες, I. 51.



ΙΛΙΑΔΟΣ Μ.

## SUMMARY.

The Greeks are driven back within the wall; (a structure which Poseidon and Apollo hated, and were about to destroy after the departure of the Greek army). The Trojans press closely upon them, and prepare to cross the trench (1—59). In order to do so they dismount from their chariots, and make an attack in five divisions (60—107). Asius attacks one of the gates, and is forced back with great slaughter of his troops (108—194). Hector refuses to be deterred by omens from pressing hard on the Greeks. They resist him with determination, and especially the two Ajaces (195—289). Sarpedon and Glaucus attack the defences in another part, and are opposed by Menestheus, Telamonian Ajax and Teucer. Sarpedon's comrade Epicles, and Glaucus are wounded. At length Sarpedon tears down a battlement (290—399). The Greeks keep back Sarpedon's followers who attempt to pass the defences. A hand to hand fight goes on upon the wall, neither party gaining any ground. Finally Hector bursts open a gate with a huge stone, and makes a clear road to the ships for himself and his soldiers (400—471).

# Τ Η Σ Ι Λ Ι Α Δ Ο Σ

## ΡΑΨΩΙΔΙΑ Μ.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἀλκιμος υἱὸς .  
 ἰάτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο  
 Ἀργεῖοι καὶ Τρῶες ὀμίλαδόν. οὐδ' ἄρ' ἐμελλεν  
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθεν  
 εὐρύν, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον 5  
 ἤλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,  
 ὅφρα σφιν νῆάς τε θοὰς καὶ ληῖδα πολλήν  
 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο  
 ἀθανάτων· τὸ καὶ οὔτι πολὺν χρόνον ἔμπεδον ἦεν.  
 ὅφρα μὲν Ἔκτωρ ζῶδς ἔην καὶ μῆνι' Ἀχιλλεὺς 10  
 καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,  
 τίφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.  
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνατον ὅσσοι ἄριστοι,  
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,  
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ, 15  
 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,  
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων  
 τείχος ὀμαλδύναι, ποταμῶν μένος εἰσαγαγόντες,  
 ὅσσοι ἀπ' Ἰδαίῳ ὀρέων ἄλαδε προρέουσιν,  
 Ῥῆσός θ' Ἐπτάπορίς τε Κάρησός τε Ῥοδίος τε 20  
 Γρήνικός τε καὶ Αἰσηπος διῷς τε Σκάμανδρος

4 σχήσαν.] *To keep them* (i. e. *the Trojans*) *out.* Conf. XIII. 51.

8 ῥύοιτο.] *Should defend.* ῥύομαι had the same original meaning as ἐρύομαι, but is confined in use chiefly to the sense it bears here. Conf. I. 216.

9 τό.] *Wherefore=δι' δ.* Conf. III. 176.

18 ὀμαλδύναι.] (From ὀμαλός=δπαλός, *tender*), originally *to render soft*, and so easy to be destroyed; hence *to destroy*.

καὶ Σιμίεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια  
 κάππεσον ἐν κονίῃσι καὶ ἡμίθων γένος ἀνδρῶν  
 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,  
 ἐννήμαρ δ' ἐς τείχος ἱεὶ ῥόον· ὃε δ' ἄρα Ζεὺς 25  
 συνεχές, ὅφρα κε θῦσσον ἀλίπλοα τεύχεα θείη.  
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαῖναν  
 ἡγήϊτ', ἐκ δ' ἄρα πάντα θεμείλια κύμασι πέμπεν  
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοὶ,  
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30  
 αὐτὶς δ' ἤϊνα μεγάλην ψαμάθοισι κάλινφεν,  
 τείχος ἀμαλδύνας ποταμούς δ' ἔτρεψε νέεσθαι  
 κὰρ ῥόον, ἥπερ πρόσθεν ἱεν καλλίρροον ὕδωρ.  
 ὣς ἄρ' ἐμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων  
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπὴ τε δεδήει 35  
 τείχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων  
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες  
 νηυσὶν ἐπὶ γλαφυρήσιν ἐελμένοι ἰσχανόωντο,  
 Ἔκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·  
 αἰτὰρ ὃγ', ὥς τὸ πρόσθεν, ἐμάρνατο Ἴσος ἀέλλη. 40  
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτήσιν  
 κάπριος ἢ ἐλέων στρέφεται σθένει βλεμεαίνων·  
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες  
 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειῶς  
 αἰχμὰς ἐκ χειρῶν τοῦ δ' οὔποτε κυδάλιμον κῆρ 45  
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα·  
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·

22 βοάγρια.] *The spoils of oxen, i. e. shields constructed of ox-hides.*

25 ἐς τείχος ἱεὶ ῥόον.] *He directed the stream of waters against the wall.*

28 κύμασι.] *With his waves. Dative of the instrument.*

33 κὰρ ῥόον] = κατὰ ῥόον. Here = *in their proper channel or course.*

ἱεν.] For ἴσαν, imperf. of ἵημι.

36 δούρατα πύργων βαλλόμενα.] These words have been interpreted, *the spears striking against the towers,* and (better) *the timber-work of the*

*towers struck.* Βάλλομαι, in Homer, means *to be struck not to strike.* Conf. two very similar passages IX. 574 and 588.

38 ἐελμένοι.] *Driven together.* Conf. I. 409.

39 μήστωρα φόβοιο.] *Counsellor (i. e. cause) of flight.* Conf. V. 272.

43 πυργηδόν.] *Into a solid body, or pyrgos.* Vide IV. 334.

46 ἀγνηορίῃ.] *His excessive courage or spirit.* From ἀγαν and ἄρη, sometimes used in a bad sense = *arrogance, insolence.*

ὅπη τ' ἰθύσῃ, τῇτ' εἰκουσι στίχες ἀνδρῶν  
 ὥς Ἐκτωρ ἂν ὄμιλον ἰὼν ἐλλίσσεθ' ἑταίρους,  
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50  
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ  
 χεῖλει ἐφestaότες· ἀπὸ γὰρ δειδίσσετο τάφρος  
 εὐρεῖ· οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι  
 ῥῆϊδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν  
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν 55  
 ὄξεσιν ἡρήρει, τοὺς ἔστασαν υἱες Ἀχαιῶν .

- πυκνοὺς καὶ μεγάλους, δητῶν ἀνδρῶν ἀλεωρήν.  
 ἔνθ' οὐ κεν ρέα ἵππος εὐτροχὸν ἄρμα ταῖνων  
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσιν.  
 δὴ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς 60  
 “Ἐκτορ τ' ἡδ' ἄλλοι Τρώων ἄγροι ἡδ' ἐπικοῦρων,  
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.  
 ἡ δὲ μάλ' ἀργαλή περάαν· σκόλοπες γὰρ ἐν αὐτῇ·  
 ὄξεες ἐσταῶσιν, ποτὶ δ' αὐτοὺς τείχος Ἀχαιῶν.  
 ἔνθ' οὐπὼς ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65  
 ἵππεῦσι· στείνος γὰρ, ὅθι τρώεσθαι ὀίω.  
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει  
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἔστ' ἀρήγειν,  
 ἦ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,  
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιούς· 70  
 εἰ δέ χ' ὑποστρέψωσι, παλῖωξις δὲ γένηται

52 ἀπὸ γὰρ δειδίσσετο τάφρος.] *For the broad trench kept them off in fear.*

54 κρημνοὶ γάρ, κ.τ.λ.] *For its banks were overhanging and steep on both sides along its whole course; and, above, it was furnished with sharp palisades, which the sons of the Greeks set (there), firm and great, a defence against their enemies.*

κρημνοὶ ἐπηρεφέες.] *Lit., overhanging precipices.*

55 ἔστασαν.] Here = ἔστησαν, 1st aorist of ἵστημι. Another reading is ἵστασαν, imp. act., but the sense requires an aorist rather than an imperfect.

57 ἀλεωρήν.] *Properly, a means of escape; and, hence, a defence.* (Cf. xv. 533.) *From ἀλέομαι.*

59 μενοίνεον εἰ τελέουσιν.] *We may here repeat κε from the former clause, with μενοίνεον, and translate, And foot-soldiers would have doubted whether they should accomplish the matter. The Scholiast explains εἰ τελέουσιν (Epic future) by εἰ παρέλθοιεν. For this emphatic use of the indicative, conf. Soph. O. T. 1392. If we do not repeat the κε from the previous clause, the words will of course express a fact of actual occurrence, and the foot-soldiers were doubting, &c.*



ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,  
οὐκέτ' ἔπειτ' ὁῶ οὐδ' ἀγγέλων ἀπονέεσθαι  
ἄσφορρον προτὶ ἄστρῳ ἐλιχθέντων ὑπ' Ἀχαιοῖν.  
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες. 75  
ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,  
αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες  
Ἔκτορι πάντες ἐπώμεθ' ἀολλῆες· αὐτὰρ Ἀχαιοὶ  
οὐ μενέουσ', εἰ δὴ αἴψιν ὀλέθρου πείρατ' ἐφήπται."

Ἦς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80  
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.  
οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,  
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.  
ἠνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος  
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ· 85  
οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

Οἱ μὲν ἅμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,  
οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
τείχος ῥηξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι. 90  
καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν  
ἄλλον Κεβριόναο χερεῖονα κάλλιπεν Ἔκτωρ.  
τῶν δ' ἐτέρων Πάρις ἤρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,  
τῶν δὲ τρίτων Ἐλενος καὶ Δηϊφόβος θεοειδής,  
νῆε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως, 95  
Ἄσιος Τρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.  
τῶν δὲ τετάρτων ἤρχεν ἔς πᾶις Ἀγχίσαια,  
Αἰνείας, ἅμα τῷγε δὴ Ἀντήνορος νῆε,

72 ἐνιπλήξωμεν.] If we have entered hurriedly, fallen into, xv. 344.

77 πρυλῆες.] Here evidently used of mounted soldiers who dismount and fight on foot. Conf. v. 744, xi. 49. For the fact of their dismounting here, vide line 83.

79 ὀλέθρου πείρατα.] The end of destruction, i. e. that destruction brings. Like τέλος θανάτου. Conf. vi. 143. It is explained also as =

τέλειος ὀλεθρος, utter destruction, a sense not borne out by the similar phrase, νίκης πείρατα, vii. 102, which does not mean complete victory.

93 τῶν ἐτέρων.] The second band. ἕτερος is here = δεύτερος. Conf. Od. x. 354, and Xen. Cyr. ii. 3, ἔπειτα δὲ ὁ οὐραγὸς τοῦ ἐτέρου λόχου ἐπὶ τοῖσι, καὶ ὁ τρίτος καὶ ὁ τέταρτος ὡσαύτως.

Ἄρχελοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100  
 Σαρπηδῶν δ' ἡγήσατ' ἀγακλειτῶν ἐπικούρων,  
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον  
 οἱ γάρ οἱ εἴσαντο διακριδὼν εἶναι ἄριστοι  
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.  
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βέεσσιν, 105  
 βάν ῥ' ἰθὺς Δαναῶν λελημένοι, οὐδ' ἔτ' ἔφαντο  
 σχήσεσθ, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.  
 Ἔνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπικούροι  
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·  
 ἀλλ' οὐχ Ἵρτακίδης ἔθελ' Ἀσίου, ὄρχαμος ἀνδρῶν, 110  
 αὐθι λιπείν ἵππους τε καὶ ἡμιόχον θεράποντα,  
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νίεσσι θοῇσιν,  
 νῆπιος, οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ κῆρας ἀλύξας,  
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν  
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνέμβεσσαν· 115  
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυφεν  
 ἔγχει Ἰδομενῆος, ἀγανοῦ Δευκαλίδας.  
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῆπερ Ἀχαιοὶ  
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφιν·  
 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120

105 ἀλλήλους ἄραρον.] When they had locked themselves together.

τυκτῆσι βέεσσιν.] i. e. with their shields. βούς alone is never used in this sense, but not unfrequently with an explanatory adjective. Conf. line 137 and vii. 238.

106 ἰθὺς Δαναῶν.] Straight upon the Greeks. Conf. v. 849, viii. 336. For the frequently recurring words that follow, conf. lines 125, 126, and xi. 311. It seems better in every case to suppose them used about the flying Greeks, and not about the Trojans.

λελημένοι.] With eager haste. Conf. iv. 465 (note).

107 σχήσεσθαι.] Nor did they think that they (the Greeks) would hold out against them, would support their charge. Conf. v. 104, and 285.

The Scholiast takes σχήσεσθαι passively, of the Trojans themselves, that they would be checked, but we may remember, in addition to the passages quoted above, that the words which follow here must be referred to the same persons as σχήσεσθαι, and are always used of the retreating Greeks. Conf. ii. 175, ix. 235, &c., where σχήσεσθαι is explained rightly by ἀνέξεν.

110 ὄρχαμος ἀνδρῶν.] Leader of men, ii. 837.

117 ἔγχει.] Dative of the instrument by means of which the decree of Fate was accomplished.

118 εἶσατο.] Epic aorist of εἶμι. He went.

120 διήλασεν.] As it appears, from what follows, that Asius did not enter within the gates, we must

εὐρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,  
 ἀλλ' ἀναπεπταμένας ἔχον ἄνδρες, εἴ τιν' ἐταίρων  
 ἐκ πολέμου φεύγοντα σάωσειαν μετὰ νῆας.  
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο  
 ὀξέα κεκλήγοντες· ἔφαιτο γὰρ οὐκέτ' Ἀχαιοὺς 125  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι,  
 νήπιοι, ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,  
 υἱας ὑπερθύμους Λαπιθάων αἰχμητῶν,  
 τὸν μὲν Πειριθόου υἱα, κρατερὸν Πολυποίτην,  
 τὸν δὲ Λεοντήα, βροτολογιῶ ἴσον Ἀρηϊ. 130  
 τῷ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων  
 ἔστασαν ὥς ὅτε τε δρύες οὖρεσιν ὑψικάρῃνοι,  
 αἶτ' ἄνεμον μίμνουσι καὶ ὑέτον ἥματα πάντα,  
 ῥίξῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι.  
 ὥς ἄρα τῷ χεῖρεσσι πεποιθότες ἠδὲ βίῃφιν 135  
 μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδ' ἐφέβοντο.  
 οἱ δ' ἰθὺς πρὸς τεῖχος ἐϋδμητον, βόας αὔας  
 ὑψόσ' ἀνασχόμενοι, ἔκιον μεγάλῳ ἀλαλητῷ  
 Ἄσιον ἅμφι ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην  
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140  
 οἱ δ' ἦτοι εἴως μὲν εὐκνήμιδας Ἀχαιοὺς  
 ὠρνυον ἐνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·  
 αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησαν

translate this word with reference to the clause immediately preceding it, *drove through them*, i. e. through the Greeks who were thronging in flight towards the gate, and for whose sake the gate was left open, though not unguarded.

οὐδὲ πύλῃσιν, κ.τ.λ.] *And he did not find the folding-doors closed in front of the gates* (or, perhaps, *entrance*) *and the great bar (fastened)*. That the *πύλαι* were *gates*, distinct from the folding-doors, appears from the close of the book, vid. 460, but the interpretation is not certain. The word might be used as merely = *entrance*. On the outside and immediately facing the enemy came

the *σανίδες* or *folding-doors*, strengthened on the inside by two bars of iron, *ὄχῃες*, which met and were fastened together in the middle by a bolt, *κλῆς*. Conf. 453 et seq. *κλῆς* is used both for a *bolt*, and for that by which the bolt is withdrawn. Conf. XIII. 168. *Od.* XXI. 6, &c.

132 ἔστασαν ὥς ὅτε τε δρύες.] We need not suppose *ὅτε* redundant in this phrase, and in others like it. It is better to repeat the principal verb after it, as is actually done at XIII. 389.

141 εἴως μὲν.] *For a time, indeed.* αὐτὰρ in 143 answers to this *μὲν*. The *δέ* in 145 introduces the apodosis.

Τρώας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,  
 145 ἐκ δὲ τῷ ἀΐξαντε πυλάων πρόσθε μαχέσθην,  
 ἀγροτέροισι σύεσσιν εὐικότε, τῷτ' ἐν ὄρεσσιν  
 ἀνδρῶν ἢ δὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,  
 δοχμῷ τ' αἰσسونτε περὶ σφίσιν ἀγνυτον ὕλην,  
 πρυμνὴν ἐκτάμνοντες, ὕπαι δέ τε κόμπος ὀδόντων  
 150 γίγνεται, εἰσέκε τίς τε βαλὼν ἐκ θυμὸν ἔληται·  
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς  
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,  
 λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν.  
 οἱ δ' ἄρα χερμαδίοισιν ἐυδμήτων ἀπὸ πύργων  
 155 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων  
 νηῶν τ' ὠκυπύρων. νιφάδες δ' ὥς πίπτον ἔραζε,  
 ἄστ' ἄνεμος ζαῆς, νέφεα σκιδέοντα δονήσας,  
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·  
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν  
 160 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αἶον αὐτευν  
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.  
 δὴ ῥα τότε ᾤμωξέν τε καὶ ὦ πεπλήγετο μῆρῳ  
 Ἄσιος Ἑρτακίδης, καὶ ἀλαστήσας ἔπος ἤνδα  
 “Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο  
 165 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς  
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.  
 οἱ δ', ὥστε σφήκες μέσον αἰόλοι ἢ ἐμέλισσαι  
 οἰκία ποιήσονται ὁδῷ ἔπι παιπαλοέσση,  
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες  
 170 ἄνδρας θηρητήρας ἀμύνονται περὶ τέκνων,  
 ὥς οἳγ' οὐκ ἐθέλουσι πυλάων καὶ δὺ' ἐόντε  
 χάσσασθαι, πρὶν γ' ἢ κατακτάμεν ἢ ἐάλωναι.”  
 Ὡς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·  
 Εκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.  
 175 [Ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο πύλῃσιν·  
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι.

160 αἶον αὐτευν.] Loudly rang. the middle (of their bodies). Conf.  
 Literally gave a dry sound. III. 185.

167 μέσον αἰόλοι.] Flexible in

πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ  
 λαΐνον· Ἀργεῖοι δὲ καὶ ἀνύνεμοι περ, ἀνῶγκη  
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχέιατο θυμὸν  
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180  
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτήτα.]

Ἔνθ' αὖ Πειριθόου υἱὸς, κρατερὸς Πολυποίτης,  
 δουρὶ βάλεν Δάμασον κυνὲς διὰ χαλκοπαρήν·  
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ  
 αἰχμῇ χαλκείῃ ῥήξ' ὅστέον, ἐγκέφαλος δὲ 185  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.  
 υἱὸν δ' Ἀντιμάχοιο Λεοντεῖς, ὅζος Ἄρης,

Ἴππόμαχον βάλε δουρὶ, κατὰ ζωστήρα τυχήσας.  
 αὐτὶς δ' ἐκ κολεοῦ ἐρυσσάμενος ξίφος ὄξυν 190  
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,  
 πληξ' αὐτοσχεδίην· ὃ δ' ἄρ' ὑπτιος οὔδεις ἐρείσθη·  
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην  
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτειρῇ.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195  
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἐκτορι κοῦροι ἔποντο,  
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
 τείχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,  
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.  
 ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200  
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,  
 φουνήεντα δράκοντα φέρων ὀνύχεσσι πέλων  
 ζῶν, ἔτ' ἀσπαίροντα· καὶ οὐπω λήθετο χάρμης.  
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν  
 ἰδνωθεὶς ὀπίσω· ὃ δ' ἀπὸ ἔθην ἦκε χαμᾶζε 205  
 ἀλγήσας ὀδύνῃσι, μέσφ' δ' ἐνὶ κάββαλ' ὀμίλῳ,

177 θεσπιδαῆς.] Literally, *divinely kindled*, or *divinely blazing*, hence=*blazing fiercely*. So too in *θέσκελος*, *θεσπέσιος* and *ἀθέσφατος*, the original sense is entirely dropped. Conf. I. 591, III. 4 and 130.

194 ἐπασσυντέρους.] *One upon another*, in *quick succession*. The

word, although a comparative in form, is not used in a comparative sense. Conf. II. 81, IV. 423, 427.

205 ἰδνωθεὶς ὀπίσω.] *Having drawn itself back*, before darting forward to inflict the wound upon the eagle.

αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν  
κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγίοχοιο.

δὴ τότε Πουλιδάμας θρασὺν Ἑκτορα εἶπε παραστάς 210

“Ἑκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν

ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν

δῆμον ἔοντα παρέξ ἀγορευόμεν, οὔτ' ἐνὶ βουλῇ

οὔτε ποτ' ἐν πολέμῳ, σὺν δὲ κράτος αἰὲν ἀέξειν·

νῦν δ' αὐτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.

ᾧδε γὰρ ἐκτελέεσθαι ὁτομαι, εἰ ἐτεόν γε

Τρῶσιν ὅδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,

αἰετὸς ὑψιπέτης ἐπ' ἄριστερὰ λαὸν ἔέργων,

φοινηντα δράκοντα φέρων ὀνύχεσσι πέλῳρον 220

ζῶον· ἄφαρ δ' ἀφῆκε, πάρος φίλα οἶκ' ἰκέσθαι,

οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖιν.

ὥς ἡμεῖς, εἴπερ τε πύλας καὶ τείχος Ἀχαιῶν

ῥήξομεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,

οὐ κόσμῳ παρὰ ναῦφιν ἔλευσόμεθ' αὐτὰ κέλευθα· 225

πολλοὺς γὰρ Τρώων καταλείβομεν, οὓς κεν Ἀχαιοὶ

χαλκῷ δηώσουσιν, ἀμυνόμενοι περὶ νηῶν.

ᾧδὲ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ

εἰδείη τεράων καὶ οἱ πειθοῖατο λαοί.”

207 πνοιῆς ἀνέμοιο.] Circumstantial or modal dative. For an exact parallel conf. *Od.* XIV. 253, 'Ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραεῖ καλῷ.' 208 αἰόλον ὄφιν.] αἰόλος will here bear with equal propriety the meaning *variegated in colour*, or *wriggling, writhing*. Buttman decides in favour of the latter, since it is a sense which must be given to αἰόλος in some passages of Homer, and which is admissible in all. Conf. I. 167 and III. 185.

212. Since it does not at all seem good to thee (that I who am) one of the people should speak beside the question (which thou hast brought forward). δῆμον here = δημότην.

214 σὺν δὲ κράτος, κ.τ.λ.] Supply before these words *εἰκοι δὲ σοι*, from the preceding paragraph.

225 αὐτὰ] = τὰ αὐτὰ, *the same*. Conf. *Od.* VIII. 107, x. 263.

228 θεοπρόπος.] *A declarer of the divine will, a prophet.* πρέπω, in Homer, means always to be distinguished, or pre-eminent. The original sense of the word appears to have been to *press forward*, or actively, to *cause to press forward*, to *send forth*. Hence θεὸς πρέπει will mean a *God sends forth* a sign; the sign so sent was called θεοπρόπιον, and the interpreter of it, θεοπρόπος.

Τὸν δ' ἄρ' ὑπὸδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ 230  
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·  
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.  
 εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
 ἐξ ἅρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,  
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235  
 βουλέων, ἅστε μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·  
 τὴν δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις  
 πείθεσθαι, τῶν οὔτι μετατρέπομ' οὐδ' ἀλεγίζω,  
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,  
 εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡερόεντα. 240  
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,  
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.  
 εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.  
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊότητα;  
 εἵπερ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245  
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·  
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.  
 εἰ δὲ σὺ δηϊότητος ἀφέξεαι, ἥε τιν' ἄλλον  
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,  
 αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσεις." 250  
 Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο  
 ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος  
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,  
 ἥ ῥ' ἰθὺς νηῶν κούην φέρεν· αὐτὰρ Ἀχαιῶν  
 θέλγε νόον, Τρῳσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν. 255  
 τοῦπερ δὴ τεράεσσι πεποιθότες ἡδὲ βίηφιν  
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.  
 κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπ' ἀλξεις,

233 εἰ ἀπὸ σπουδῆς ἀγορεύεις.]  
*If thou sayest this seriously, VII.*  
 359.

240 τοίγε.] Redundant. Conf.  
 I. 191, III. 409.

ζόφον ἡερόεντα.] *The gloomy  
 darkness. Conf. III. 381, V. 770,*  
 864.

246 σοὶ δέ.] δέ may be taken

here as introducing the apodosis of  
 the sentence, or as = *δή, thou cer-*  
*tainly canst have no fear of perish-*  
*ing.*

252 θεσπεσίῃ.] Vide I. 591.  
 Here = *simply excessive, very loud.*

258 κρόσσας.] *The tiers of stones*  
*which formed the walls. The lower*  
*stones projected beyond the upper*

στήλας τε προβλήτας ἐμόχλεον, ἅς ἄρ' Ἀχαιοὶ  
πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260

τὰς οὐγ' ἀνέруον, ἔλποντο δὲ τείχος Ἀχαιῶν  
ῥήξειν, οὐδέ νύ πώ Δαναοὶ χάζοντο κελεύθου,  
ἀλλ' οὔγε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις  
βάλλον ἀπ' αὐτῶν δηῖους ὑπὸ τείχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265  
πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.

ἄλλον μείλιχίους, ἄλλον στερεοῖς ἐπέεσσιν  
νεῖκεον, ὅντινα πάγχυ μάχης μεθιέντα ἴδοιεν·

“ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις 270  
ὅς τε χειριώτερος, ἐπεὶ οὐπω πάντες ὁμοῖοι

ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν·

καὶ δ' αὐτοὶ τὸδε που γινώσκετε. μὴ τις ὀπίσσω 275

τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,

ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,

αἶ κε Ζεὺς δώσῃσι Ὀλύμπιος ἀστεροπητῆς 275

νεῖκος ἀπωσαμένους δηῖους προτὶ ἄστν διέσθαι.”

Ὡς τῷγε προβοῶντε μάχην ᾤτρυνον Ἀχαιῶν.

τῶν δ', ὥστε νιφάδες χιόνος πίπτωσι θαμνίαι

ἥματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς 280

νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἂ κῆλα·

κοιμήσας δ' ἀνέμονς χέει ἔμπεδον, ὄφρα καλύψῃ

ὑψηλῶν ὀρέων κορυφὰς καὶ πρόωνας ἄκρους

καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πύονα ἔργα,

καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυνται λιμέσιν τε καὶ ἀκταῖς,

κῦμα δὲ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285

ones, since the wall was of course thickest below, and diminished continually towards the top. Conf. Herodotus II. 125. The imperfections here and in the following line are to be translated strictly. *They were tearing down*, i. e. *they were trying to tear down*. That they did not, at present, succeed is clear from line 397, where the success of Sarpedon in tearing down one battlement is mentioned as something new and

decisive. For the sense here given to the imperfect conf. I. 611, XI. 226, and *Od.* IX. 492.

259 *στήλας προβλήτας*.] *The projecting buttresses*. Στήλη, from ἵστημι, is, properly, a stone set upright, here clearly serving as a support to the wall.

262 *κελεύθου*.] *From their place*. Vide XI. 504.

281 *ὄφρα*.] *Here until*.



εἰλύαται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·  
ὥς τῶν ἀμφοτέρωσσε λίθοι πωτῶντο θαμειαί,  
αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,  
βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάντων δούπος ὀρώρει.

Οὐδ' ἂν πω τίτε γε Τρῶες καὶ φαίδιμος Ἔκτωρ 290

τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ἰχῆα,  
εἰ μὴ ἄρ' υἱὸν ἔδν Σαρπηδόνα μητίετα Ζεὺς  
ᾤρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσίην ἔλιξιν.  
αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,

καλλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295

ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειᾶς  
χρυσείης ῥάβδοισι διηνεκέσιν περὶ κύκλον·

τὴν ἄρ' ὅγε πρόσθε σχόμενος, δύο δούρε τινάσσω,  
βῆ ῥ' ἔμην, ὥστε λέων ὀρεσίτροφος, ὅστ' ἐπιδευῆς  
δηρὸν ἔη κρειῶν, κέλεται δὲ ἐ θυμὸς ἀγῆνωρ. 300

μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
εἴπερ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἄνδρας  
σὺν κισί καὶ δούρεσσι φυλάσσοντας περὶ μήλα,

οὐ ῥά τ' ἀπειρήτος μέμονε σταθμοῖο δέεσθαι,  
ἀλλ' ὅγ' ἄρ' ἡ ἥρπαξε μετάλμενος, ἡὲ καὶ αὐτὸς 305

ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·

ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν

τείχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.

αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο

“Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310

ἔδρη τε κρέασιν τ' ἡδὲ πλείοις δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσιν;

καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,

286 εἰλύαται.] *Are envelopped, covered.* εἰλύω means always, as here, to *enwrap* or *cover over*. It must be distinguished therefore from ἐλύω, which = *to thrust*, or *drive with violence*. Both are probably akin to ἐλῶ, but are confined to separate and distinct parts of the whole meaning which ἐλῶ bears.

293 ἔλιξιν.] *With crooked horns.* Conf. IX. 466.

297 διηνεκέσιν.] *Continuous.* Vide v. 752.

301 πυκινόν.] *Closely, and so strongly built.*

304 ἀπειρήτος.] *Active. Without making an attempt.* For this meaning of the verbal in τος, vide XI. 649.

καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.

τῷ νῦν χρή Λυκίοισι μέτα πρώτοισιν ἔοντας

315

ἑστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι,

ᾧφρα τις ᾧδ' εἶπη Λυκίων πύκα θωρηκτῶν

‘Οὐ μὲν ἀκλῆεῖς Λυκίην κᾶτα κοιρανέουσιν

ἡμέτεροι βασιλῆες, ἔδουσί τε πύονα μῆλα

οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἱς

320

ἑσθλῇ, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.’

Ἵ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε

μὲν δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτῳ τε

ἑσσεσθ', οὔτε κεν αὐτὸς ἐν πρώτοισι μαχοίμην

οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·

325

νῦν δ'—ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο

μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι—

λομεν, ἢ τῷ εὐχος ὀρέζομεν, ἢ τις ἡμῖν.”

‘Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησεν.

τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.

330

Τοὺς δὲ ἰδὼν ῥύγησ' υἱὸς Πετewῶ Μενεσθεύς·

τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.

πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τι ν' ἴδοιτο

ἡγεμόνων, ὅστις οἱ ἀρὴν ἐτάροισιν ἀμύναι·

ἐς δ' ἐνόησ' Αἰλάντε δύω, πολέμου ἀκορήτω,

335

ἑσταότας, Τευκρόν τε, νέον κλισίῃθην ἰόντα,

322. “Robert Wood.....relates of this passage a striking story. He says that in 1762, at the end of the seven years' war, being then Under-Secretary of State, he was directed to wait upon the President of the Council, Lord Granville, a few days before he died, with the preliminary articles of the Treaty of Paris. ‘I found him,’ he continues, ‘so languid that I proposed postponing my business for another time; but he insisted that I should stay, saying, it could not prolong his life to neglect his duty; and repeating the following passage out of Sarpedon's speech, he dwelled with particular emphasis on the third line, which recalled to his mind the distinguishing part he had taken in public af-

fairs :

ᾧ πέπον.....λομεν.

His Lordship repeated the last word several times with a calm and determinate resignation; and after a serious pause of some minutes, he desired to hear the Treaty read, to which he listened with great attention, and recovered spirits enough to declare the approbation of a dying statesman (I use his own words) on the most glorious war, and most honourable peace, this nation ever saw.”

From Matthew Arnold, *On Translating Homer*. Lecture 1.

333 ἀνὰ πύργον Ἀχαιῶν.] Throughout the dense throng of the Greeks. Conf. IV. 334. Πύργον in the line before = tower.

ἐγγύθεν· ἀλλ' οὐ πως οἱ ἔην βώσαντι γεγωνεῖν·  
 τόσος γὰρ κτύπος ἦεν, αὐτῇ δ' οὐρανὸν ἵκεν,  
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν  
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχματο, τοὶ δὲ κατ' αὐτάς 340  
 ἱστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.  
 αἰψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θωώτην·

“Ἐρχεο, διε Θωῶτα, θέων Αἴαντα κάλεσσον,  
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
 εἴη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345  
 ὦδε γὰρ ἔβρισαν Λυκίων ἄγροι, οἱ τὸ πάρος περ  
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.  
 εἰ δὲ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,  
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
 καὶ οἱ Τεύκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς.” 350

“Ὡς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,  
 βῇ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων,  
 στή δὲ παρ' Αἰάντεσσι κιῶν, εἴθαρ δὲ προσηύδα  
 “Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,  
 ἠρώγει Πετewῶ διωτρεφέος φίλος υἱὸς 355

κεῖσ' ἴμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσθων,  
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
 εἴη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος·  
 ὦδε γὰρ ἔβρισαν Λυκίων ἄγροι, οἱ τὸ πάρος περ  
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360  
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,  
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
 καὶ οἱ Τεύκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς.”

“Ὡς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.  
 αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα 365  
 “Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,

337 ἀλλ' οὐ πως, κ.τ.λ.] *But he could in no wise shout so as to make himself heard.*

340 ἐπώχματο.] *Were shut.* Probably the 3rd person pl. of ἐπωγμαι, perf. pass. of ἐπέχω. This sense of ἐπέχω is said to be slightly changed from its sense in the phrase, e. g. *ἵππων τὸν νοῦν*, to keep one's mind

fastened upon a thing. The meaning, which is given by the Scholiast, is the only thing that can be certainly affirmed about the word.

356 ἀντιάσθων.] *That ye may take part in.* ἀντιάω (or rather here ἀντιάζω), with the Gen., implies a voluntary sharing. Conf. I. 31.

έσταότες Δαναούς ὀτρύνετον ἴφι μάχεσθαι·  
αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιόω πολέμοιο.  
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

"Ὡς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370  
καὶ οἱ Τεύκρος ἄμ' ἦε κασίγνητος καὶ ὄπατρος·  
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.  
εὖτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο  
τείχεος ἐντὸς ἰόντες,—ἐπειγομένοισι δ' ἵκοντο—  
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνὴ λαίλαπι ἴσοι, 375  
ἰφθιμοὶ Λυκίων ἡγήτορες ἠδὲ μέδοντες·  
σὺν δ' ἐβύλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτῇ.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,  
Σαρπηδόντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,  
μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380  
κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα  
χεῖρεςσ' ἀμφοτέρης ἔχοι ἀνὴρ, οὐδὲ μάλ' ἠβῶν,  
οἶοι νῦν βροτοὶ εἰς· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,  
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξεν  
πάντ' ἄμνιδι κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικὼς 385  
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ἵστέα θυμός.  
Τεύκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἰππολόχοιο,  
ἰφ' ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,  
ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.  
ἄντ' δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μὴ τις Ἀχαιῶν 390  
βλήμενον ἀθρήσειε καὶ εὐχετόωτ' ἐπέεσσιν.  
Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,  
αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,  
ἀλλ' ὅγε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας  
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πέσε δουρὶ  
πρηγῆς, ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 396

371 ὄπατρος] = ὀμόπατρος. For this prefix conf. II. 765.

377 μάχεσθαι] = τὸ μάχεσθαι, i.e. τὴν μάχην. Conf. line 181. For this use of the infin. without the article, as a substantive, conf. V. 253, X. 174.

381 ὑπέρτατος.] Uppermost, i.e. Ajax in his hurry caught up the

first huge stone he could lay hold of —probably one that had been dislodged from the wall.

384 τετράφαλον.] With four φάλοι or peaks. Conf. III. 362.

388 τείχεος.] This genitive depends on the previous ἐπεσσύμενον.

396 βράχε.] This 2nd aorist has no present in use. It appears to b

Σαρπηδῶν δ' ἄρ' ἔπαλξιν ἑλὼν χερσὶ στιβαρῆσιν  
ἔλχ', ἣ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ἔπερθεν  
τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰὼ 400

βεβλήκει τέλαμῶνα περὶ στήθεσσι φαεινὸν  
ἄσπιδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνεν  
παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρύμνησι δαμείη·

Αἴας δ' ἄσπινδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ  
ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405

χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὕγε πάμπαν  
χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κύδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν

“ὦ Λύκιοι, τί τ' ἄρ' ὧδε μελίετε θούριδος ἀλκῆς;

ἀργαλέον δέ μοι ἔστι, καὶ ἰφθίμῳ περ ἑόντι, 410

μούνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·

ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

ὣς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν

μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415

τείχεος ἔντοσθεν, μέγα δὲ σφίσι φαίνεται ἔργον·

οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο

τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,

οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο

τείχεος ἀψ' ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420

ἀλλ' ὥστ' ἀμφ' οὔροισι δὴ ἀνέρε δριμάσθον,

μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνῳ ἐν ἀρούρῃ,

ὥτ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσῃς,

ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων

δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425

a word formed to express to the ear by its sound the thing signified, *rat-tled* or *rang*.

408 ἐλιξάμενος.] *Turning quickly round.* Conf. II. 316.

421. This simile, like many in Homer, must not be pressed too far. The resemblance between the two seems merely this—that in either case an eager hand-to-hand contest

was going on, within a narrow space, and that each of the contending parties appeared master of just as much ground as that from which he contrived to repel his adversary. The rest of the details complete the picture, but are not part of the simile.

423 περὶ ἴσῃς.] Sc. *πόδας*. Here = *about their respective rights*. Conf. XI. 705.

ἀσπίδας εὐκύκλους λαισῆϊά τε πτερόεντα.  
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῷ,  
 ἦμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη  
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.  
 πάντῃ δὴ πύργοι καὶ ἐπ' ἀλξίαις αἵματι φωτῶν 430  
 ἔρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.  
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,  
 ἀλλ' ἔχον ὥστε τάλαντα γυνὴ χερνήτις ἀληθής,  
 ἦτε σταθμὸν ἔχουσα καὶ εἶριον ἀμφὶς ἀνέλκει  
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται. 435  
 ὥς μὲν τῶν ἐπὶ Ἰσα μάχῃ τέτατο πτόλεμός τε,  
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκεν  
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν  
 ἦϋσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς  
 "Ὀρυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440  
 Ἀργείων καὶ νηυσὶν ἐνέετε θεσπιδαῖς πῦρ."  
 "Ὡς φάτ' ἐποτρύνων, οἱ δ' οὐασὶ πάντες ἔχοντες,  
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἱ μὲν ἔπειτα  
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,  
 Ἑκτωρ δ' ἀρπάξας λαὸν φέρεν, ὃς ῥα πυλάων 445  
 ἐστήκει πρόσθε, πρυμνὸς παχὺς, αὐτὰρ ὑπερθευ  
 ὄξυς ἔην· τὸν δ' οὐ κε δὴ ἀνέρε δήμου ἀρίστω  
 ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὐδεὸς ὀχλίσσειαν,

428. The δὲ in line 429 corresponds to the ἦμὲν of this line, the grammatical structure of the clauses being somewhat irregular. *μαρναμένων*, as *they fought*, gen. abs. here = gen. of time.

433 ἔχον.] Intrans. *they maintained themselves*, i. e. *they held their ground*. This intrans. use of ἔχω is common where an adverb is joined with the verb, as in the ordinary phrase εὖ ἔχει. Here οὕτως may be supplied, and must be supplied in sense, from the following ὥστε.

434 ἀμφὶς ἀνέλκει ἰσάζουσα.] *Draius them up making them hang evenly on both sides*. i. e. making the wool and the weight exactly balance one another.

436 ἐπὶ Ἰσα]=*Ισως, equally*, i. e. without advantage to one side or the other. This accusative is explained by Jelf as one of conformity, regarded as that to which the person (or thing) goes. If a single moment of the battle had been spoken of, the dative must have been used with ἐπὶ. But we must regard ἐπὶ Ἰσα as expressing the state of things towards which the battle in its course kept conforming itself.

441 θεσπιδαῖς.] *Fiercely blazing*. Conf. line 177.

444 κροσσάων ἐπέβαινον.] *They were mounting the tiers of stones*. Conf. 258.

446 πρυμνὸς παχὺς.] *Thick, or massive, underneath*.

οἰοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.  
 [τόν οἱ ἐλαφρόν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.] 450  
 ὡς δ' ὅτε ποιμήν ῥεῖα φέρει πόκον ἄρσενος οἶδς  
 χειρὶ λαβὼν ἐτέρη, ὀλγὸν δέ μιν ἄχθος ἐπέηγει,  
 ὥς "Ἐκτωρ ἰθὺς σανίδων φέρε λαῶν αἰείρας,  
 αἶ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,  
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὄχῃες 455  
 εἶχον ἐπημυβοί, μῖα δὲ κληῖς ἐπαρήρει.  
 στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἐρεϊσάμενος βάλε μέσσας,  
 εὐ διαβάς, ἵνα μὴ οἱ ἀφανρότερον βέλος εἴη,  
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἰσω  
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὄχῃες 461  
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη  
 λαὸς ὑπὸ ῥιπῆς. ὁ δ' ἄρ' ἔσθορε φαίδιμος "Ἐκτωρ  
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ  
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶν  
 δοῦρ' ἔχεν. οὐ κέν τις μιν ἐρυκάκοι ἀντιβολήσας 465  
 νόσφι θεῶν, ὅτ' ἐσάλτο πύλας· πυρὶ δ' ὕσσε δεδήει.  
 κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον  
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο·  
 αὐτῆκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς  
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δ' ἐφόβηθεν 470  
 νῆας ἀνὰ γλαφυράς, ὕμαδος δ' ἀλίσστος ἐτύχθη.

452 ὀλγόν.] Adverbial, *but little*, as at v. 800.

454 εἵρυντο.] = εἵρυντο. *Protected*. This is explained by Buttmann as an imperf. from εἵρῃμαι or ἐρῃμαι, a syncopated form of the common ἐρύομαι. The sense here requires an imperf. and not an aorist, as the action of the verb is not completed at the instant, but continued. But εἵρυντο might be the plp., which is frequently used by Homer with the sense of an imperfect; and it is understood in this way by most commentators. For meaning of ἐρύομαι vide I. 216. For the construction of the gate vide I. 120.

458 εὐ διαβάς.] Either *standing with his legs well apart*, so as to take a firmer stand, or simply *standing firmly*, which is the explanation given by the Scholiast.

459 θαιρούς.] *The hinges*. These were projections fixed at the top and bottom of the gate, and turning in a socket above and below the gate.

463 θοῇ.] *Quick and fearful*. Conf. II. 542.

466 πυρὶ.] *Instrumental dative*, admitting also of being explained as *modal*.

471 ἀλίσστος.] *Uncontrollable or incessant*. Literally *not to be turned or bent*. From a neg. and λίσσομαι, for which, vide I. 349.

3, Waterloo Place, Pall Mall,  
November, 1869

## Books for Schools and Colleges

*Published by*

MESSRS. RIVINGTON

---

### *A Plain and Short History of England*

for Children : in Letters from a Father to his Son. With a Set of Questions at the end of each Letter.

By **George Davys**, D.D., formerly Bishop of Peterborough.

*New Edition.* 18mo. 1s. 6d.

This little Work relates the leading and interesting language, well adapted events of English History in simple to young children.

Also an Edition with Coloured Illustrations. Square Crown 8vo.  
3s. 6d. *Just ready.*

### *A Practical Introduction to English*

Prose Composition : an English Grammar for Classical Schools ; with Questions, and a Course of Exercises.

By **Thomas Kerchever Arnold**, M.A.

*Eighth Edition.* 12mo. 4s. 6d.

The object of this work is to ground boys so thoroughly in the English Verb, especially in the Participles, Auxiliaries, and Participial Substantive, that they may not fall into the usual errors in translation. In the exercises the pupil learns not merely to correct errors,

but to change one kind of construction into another equivalent one, which will give him a mastery over the idioms and laws of construction of his own language, and aid him in the acquisition of others.

---

London, Oxford, and Cambridge



### *Henry's First Latin Book.*

By **Thomas Kerchever Arnold**, M.A.

*Twentieth Edition.* 12mo. 3s. Tutor's Key, 1s.

### *A Second Latin Book, and Practical*

Grammar ; intended as a Sequel to Henry's First Latin Book.

By **Thomas Kerchever Arnold**, M.A.

*Tenth Edition.* 12mo. 4s. Tutor's Key, 2s.

### *A Copious and Critical English-Latin*

Lexicon, founded on the German-Latin Dictionary of Dr. Charles Ernest Georges.

By **T. K. Arnold**, M.A., and **J. E. Riddle**, M.A.

*New Edition.* 8vo. 21s.

### *Riddle and Arnold's English-Latin*

Dictionary, for the use of Schools ; being an Abridgment of Riddle and Arnold's Copious and Critical English-Latin Lexicon.

By the Rev. **J. C. Ebdon**, late Fellow and Tutor of Trinity Hall, Cambridge.

Post 8vo. 7s. 6d.

### *The Greek Testament.*

With a Critically revised Text ; a Digest of Various Readings ; Marginal References to Verbal and Idiomatic Usage ; Prolegomena ; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers.

By **Henry Alford**, D.D., Dean of Canterbury.

4 Vols. 8vo. 102s.

The Volumes are sold separately, as follows :—

Vol. I.—The Four Gospels. *Sixth Edition.* 28s.

Vol. II.—Acts to II. Corinthians. *Fifth Edition.* 24s.

Vol. III.—Galatians to Philemon. *Fourth Edition.* 18s.

Vol. IV.—Hebrews to Revelation. *Third Edition.* 32s.

3, Waterloo Place, Pall Mall, London

### *Dean Alford's Greek Testament.*

With English Notes, intended for the Upper Forms of Schools, and for Pass-men at the Universities.

Abridged by **Bradley H. Alford**, M.A., Vicar of Leavenheath, Colchester; late Scholar of Trinity College, Cambridge.

Crown 8vo. 10s. 6d.

The volume consists of the revised text printed from the latest editions of the larger work. In cases where two readings seem of equal authority, the alternative text is presented beneath. The notes are faithful abridgments of those in the larger edition, presenting the results there arrived at, and supporting them by short proofs. Especial care has been taken to mark the sequence of thought from chapter to

chapter, and in the more closely reasoned portions from verse to verse. Additional grammatical notes will be found, adapted to the use of younger Students, and accompanied by references to the usages of the Septuagint version and the rules of Donaldson's Greek Grammar.

The whole is prefaced by concise notices of the authorship, object, and date of each book.

### *A Key to the Knowledge and Use of the Holy Bible.*

By **John Henry Blunt**, M.A.

Small 8vo. 2s. 6d.

### *A Key to the Knowledge and Use of the Book of Common Prayer.*

By the same Author.

Small 8vo. 2s. 6d.

### *A Key to the Knowledge of Church*

History. (Ancient.)

Edited by **John Henry Blunt**, M.A.

Small 8vo. 2s. 6d.

### *A Key to the Narrative of the Four*

Gospels.

By **John Pilkington Norris**, M.A., Canon of Bristol, formerly one of Her Majesty's Inspectors of Schools.

Small 8vo. 2s. 6d.

---

High Street, Oxford; Trinity Street, Cambridge

## *Aristophanis Comoediae.*

Edited by **W. C. Green**, M.A., late Fellow of King's College, Cambridge; Classical Lecturer at Queens' College.

Crown 8vo.

Part I.—The Acharnians and the Knights. 4s.

Part II.—The Clouds. 3s. 6d.

Part III.—The Wasps. 3s. 6d.

*An Expurgated Edition for Schools is in the press.*

"The advantages conferred on the learner by these compendious aids can only be properly estimated by those who had experience of the mode of study years ago. The translated passages and the notes, while sufficient to assist the willing learner, cannot be regarded in any sense as a *cram*."—*Clerical Journal*.

"Mr. Green has discharged his part of the work with uncommon skill and ability. The notes show a thorough study of the two Plays, an independent judgment in the interpretation of the poet, and a wealth of illustration, from which the Editor draws whenever it is necessary."—*Museum*.

"Mr. Green's admirable Introduction to 'The Clouds' of the celebrated comic poet deserves a careful perusal, as it contains an accurate analysis and many original comments on this remarkable play. The text is prefaced

by a table of readings of Dindorf and Meineke, which will be of great service to students who wish to indulge in verbal criticism. The notes are copious and lucid, and the volume will be found useful for school and college purposes, and admirably adapted for private reading."—*Examiner*.

"Mr. Green furnishes an excellent Introduction to 'The Clouds' of Aristophanes, explaining the circumstances under which it was produced, and ably discussing the probable object of the author in writing it, which he considers to have been to put down the Sophists, a class whom Aristophanes thought dangerous to the morals of the community, and therefore caricatured in the person of Socrates,—not unnaturally, though irreverently, choosing him as their representative."—*Athenaeum*.

## *The Nicomachean Ethics of Aristotle.*

A new Translation, mainly from the Text of Bekker. With an Introduction, a Marginal Analysis, and Explanatory Notes. Designed for the use of Students in the Universities.

By the Rev. **D. P. Chase**, M.A., Fellow of Oriel College, Oxford, and Principal of St. Mary Hall.

*Third Edition, revised.* Crown 8vo. 6s.

---

3, Waterloo Place, Pall Mall, London

*Household Theology: a Handbook of*

Religious Information respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, &c. &c.

By **John Henry Blunt**, M.A.

*Third Edition.* Foolscap 8vo. 3s. 6d.

*The Cambridge Greek and English*

Testament, in Parallel Columns on the same page.

Edited by **J. Scholesfield**, M.A., late Regius Professor of Greek in the University.

*Fourth Edition.* Small 8vo. 7s. 6d.

*The Cambridge Greek Testament.*

Ex editione Stephani tertia, 1550.

Small 8vo. 3s. 6d.

*Cicero, with English Notes from the*

best and most recent sources.

Edited by **Thomas Kerchever Arnold**, M.A.

12mo.

Part I.—Selected Orations. *Third Edition.* 4s.

Part II.—Selected Epistles. 5s.

Part III.—The Tusculan Disputations. *Second Edition.* 5s. 6d.

Part IV.—De Finibus Malorum et Bonorum. (On the Supreme Good.) 5s. 6d.

Part V.—Cato Major, sive De Senectute Dialogus. 2s. 6d.

The object of this Series is to give the pupil *sufficient* help, but *not too much*: the notes, which are mostly taken from the best German editions, render assistance in all the really diffi-

cult passages, and give such explanations of ancient laws and customs as may enable the pupil to understand the allusions of the author.

---

High Street, Oxford; Trinity Street, Cambridge

---

*Cicero de Officiis. Libri Tres. With*

Introduction, Analysis, and Commentary.

Edited for the Syndics of the University Press. By the Rev. **Hubert Holden**, LL.D., late Fellow and Head Master of Ipswich School, Classical Lecturer of Trinity College, Cambridge.

*Second Edition, much enlarged and improved.* Post 8vo. 7s. 6d.

*Ciceronis Oratio pro Tito Annio Mi-*

lone. With a Translation of Asconius, Introduction, Marginal Analysis, and English Notes.

Edited for the Syndics of the University Press, Cambridge. By the Rev. **John Smith Purton**, late President and Tutor of St. Catharine's College.

*Second Edition.* Post 8vo. 3s. 6d.

*Ciceronis Orationes.*

Edited by **Charles Edward Graves**, M.A., Classical Lecturer and late Fellow of St. John's College, Cambridge.

Part I.—Pro P. Sextio.

Crown 8vo. (*In preparation.*)

*Ovidi Tristia.*

Edited by **Oscar Browning**, M.A., Fellow of King's College, Cambridge; and Assistant Master at Eton College.

Crown 8vo. (*In preparation.*)

*Cornelius Nepos. Part I. With*

Critical Questions and Answers, and an Imitative Exercise on each Chapter.

By **Thomas Kerohever Arnold**, M.A.

*Fifth Edition.* 12mo. 4s. Tutor's Key, 1s.

---

## *The Greek Testament.*

With Notes and Introductions.

By **Chr. Wordsworth**, D.D., Bishop of Lincoln; formerly Canon of Westminster, and Archdeacon.

2 Vols. Impl. 8vo. 4l.

The Parts may be had separately, as follows:—

The Gospels, *6th Edition*, 21s.

The Acts, *5th Edition*, 10s. 6d.

St. Paul's Epistles, *5th Edition*, 31s. 6d.

General Epistles, Revelation, and Indexes, *3rd Edition*, 21s.

## *A Complete Greek and English*

Lexicon for the Poems of Homer, and the Homeridæ; illustrating the Domestic, Religious, Political, and Military Condition of the Heroic Age, and explaining the most difficult Passages.

By **G. Ch. Crusius**. Translated from the German, with Corrections and Additions, by **Henry Smith**, Professor of Languages in Marietta College. Revised and edited by **Thomas Kerchever Arnold**, M.A.

*Third Edition.* 12mo. 9s.

## *Dalzel's Analecta Græca Minora; or,*

Select Passages from Greek Authors, adapted for the use of the Junior Classes in Schools, with English Notes.

By **J. T. White**, D.D., of C.C.C. Oxford, Junior Upper Master of Christ's Hospital.

*New Edition.* Crown 8vo. 6s.

## *Demosthenes.*

Edited from the best Text, with copious English Notes and Grammatical References.

By **Thomas Kerchever Arnold**, M.A.

The Olynthiac Orations. *Third Edition.* 3s.

The Philippic Orations. *Third Edition.* 4s.

The Oration on the Crown. *Second Edition.* 4s. 6d.

---

High Street, Oxford; Trinity Street, Cambridge

---

## *Demosthenis Orationes Publicae.*

Edited by **G. H. Heslop**, M.A., late Fellow and Assistant  
Tutor of Queen's College, Oxford. Head Master of St. Bees.  
Crown 8vo.

Parts I. & II.—The Olynthiacs and the Philippics. 4s. 6d.

Part III.—De Falsâ Legatione. (*In preparation.*)

"The usual introduction has in this case been dispensed with. The reader is referred to the works of Grote and Thirlwall for information on such points of history as arise out of these famous orations, and on points of critical scholarship to 'Madvig's Grammar,' where that is available, while copious acknowledgments are made to those commentators on whose works Mr. Heslop has based his own. Mr. Heslop's editions are, however, no mere compilations. That the points required in an oratorical style differ materially from those in an historical style, will scarcely be questioned, and accordingly we find that Mr. Heslop has given

special care to those characteristics of style as well as of language, which constitute Demosthenes the very first of classic orators."—*Standard*.

"The notes are thoroughly good. Mr. Heslop has carefully digested the best foreign commentaries, and his notes are for the most part judicious extracts from them."—*Museum*.

"The annotations are scarcely less to be commended for the exclusion of superfluous matter than for the excellence of what is supplied. Well-known works are not quoted, but simply referred to, and information which ought to have been previously acquired is omitted."—*Athenæum*.

## *Eclogæ Ovidianæ, with English Notes.*

Part I.; from the Elegiac Poems.

By **Thomas Kerchever Arnold**, M.A.

*Eleventh Edition.* 12mo. 2s. 6d.

This work is taken from the Latein-isches Elementarbuch of Professors Jacobs and Doering, and contains some choice selections from Ovid's Elegiac Poems. The notes, mostly taken from the German edition, and from Keightley's *Fasti*, explain the Historical and Mythological allusions, construction, &c., and point out any peculiarities in the structure of the verses. There is added a useful table of the declension

of Greek Nouns, and rules for the formation of Patronymics.

The great object of the notes is to teach a boy to construe not only correctly, but idiomatically, and by attending to the differences between the Latin and English modes of expressing the same thought, to gain an insight into the construction of both languages.

---

3, Waterloo Place, Pall Mall, London

*Eclogæ Ovidianæ, Part II.; contain-*  
ing Selections from the Metamorphoses, with English Notes.  
By the same Editor.

12mo. 5s.

*Döderlein's Handbook of Latin Syno-*  
nyms, Translated from the German, by **H. H. Arnold**, B.A.  
*Third Edition.* 12mo. 4s.

*A Collection of English Exercises.*

Translated from the Writings of Cicero, for School-boys to  
re-translate into Latin, and adapted to the principal Rules in  
the Eton Syntax.

By **William Ellis**, M.A. Revised and improved by **T. K.  
Arnold**, M.A.

*New Edition.* 12mo. 3s. 6d. Key, 12mo. 3s.

*A Collection of English Exercises.*

Translated from the Writings of Cicero, for School-boys to  
re-translate into Latin.

By **William Ellis**, M.A.; re-arranged and adapted to the  
Rules of the Public School Latin Primer, by **John T. White**, D.D.

12mo. 3s. 6d. Key, 12mo. 3s.

*Flosculi Cheltonienses: a Selection from*  
the Cheltenham College Prize Poems, 1846—1866.

Edited by **C. S. Jerram**, M.A., Trinity College, Oxford, and  
**Theodore W. James**, M.A., Pembroke College, Oxford.

Crown 8vo. 9s.

*Artis Logicæ Rudimenta; from the*

Text of Aldrich, with Notes and Marginal References.

By the Rev. **H. L. Mansel**, D.D., Dean of St. Paul's.

*Fourth Edition, corrected and enlarged.* 8vo. 10s. 6d.

---

High Street, Oxford; Trinity Street, Cambridge



## *A copious Phraseological English-*

Greek Lexicon ; founded on a work prepared by **J. W. Frädersdorff**, Ph. Dr., late Professor of Modern Languages, Queen's College, Belfast.

Revised, Enlarged, and Improved by the late **Thomas Kerchever Arnold**, M.A., formerly Fellow of Trinity College, Cambridge, and **Henry Browne**, M.A., Vicar of Pevensy, and Prebendary of Chichester.

*Fourth Edition.* 8vo. 21s.

### EXTRACT FROM PREFACE TO THE FIRST EDITION.

This Lexicon, projected by the late **THOMAS KERCHEVER ARNOLD**, in conjunction with **DR. FRÄDERSDORFF**, has occupied not less than seven years in its preparation, and more than four in its progress through the press.

\* \* \* The materials collected from Rost have been collated with the German-Greek Lexicon of **DR. JOH. FRANZ** (1838, 2 vols. 8vo, 1419 and 1185 columns), and the present Lexicon has profited by the very great improvements, in copiousness of matter, critical accuracy, and scientific method, by which the work of that eminent scholar and accomplished *writer* and *speaker* of Greek is distinguished from that of his predecessor. The more compendious manual of **DR. W. PAPE** (1845, 8vo, pp. 818), based on the works of Rost and Franz, and of his own Greek-German Lexicon, has been also used with advantage. And the French-Greek Dictionary of **M. OZANEUX** (1847, 8vo, pp. 1204) has been eminently serviceable, especially in those parts of our vocabulary and phraseology which are common to us with the French. The earlier work of **MM. Alexandre, Planché, and Defauconpret**, which is the French-Greek Dictionary "authorized by the Council of Public Instruction," had passed through several editions before that of 1849, pp. 997 ; it is, however, by no means equal to that of **M. Ozaneux**, and little use has been made of it in these pages.

To the materials obtained from the

sources which have been indicated, much has been added from collections, made for the purposes of this work by the present Editor, as also from good English translations of the classical authors, and, above all, from the *Greek-English Lexicon* of **LIDDELL** and **SCOTT**, to which indeed he has so constantly referred, that, besides the check upon renderings derived through the German or French, the present volume, it is hoped, will serve as a tolerably complete Index to that invaluable work, and, in fact, may be said to be based upon it at least as much as upon the foreign lexicons which have been mentioned.

It remains to be observed, that numerous articles have been written quite independently of works already in existence. This has been done, *frequently*, in those words of most common use and extensive signification in which the characteristic idioms of our language are most conspicuous ; *always*, in the so-called "relational" or "form-words," whether verbs auxiliary of tense and mood, or pronouns and pronominal words, conjunctions, negative and other adverbial particles, and prepositions. If in some of these articles the length to which they have been carried may seem more suitable to a Grammar or Manual of Greek Composition than to a Lexicon, the Writer can only plead his desire to make this work as *practically* useful as possible.

3, Waterloo Place, Pall Mall, London

## *The First French Book ;*

on the plan of " Henry's First Latin Book."

By **Thomas Kerchever Arnold, M.A.**

*Sixth Edition.* 12mo. 5s. 6d. Key, 2s. 6d.

This work (on the same plan as Henry's First Latin Book) is at once a Grammar, Exercise, and Construing Book : the pupil is led by easy steps

to gain a fair knowledge of the idioms of the language, and acquires an extensive Vocabulary.

## *A First Verse Book ; being an Easy*

Introduction to the Mechanism of the Latin Hexameter and Pentameter.

By **Thomas Kerchever Arnold, M.A.**

*Ninth Edition.* 12mo. 2s. Tutor's Key, 1s.

This Work, which is both a Verse Book and also a short but complete Prosody, is intended to make the pupil thoroughly acquainted with the rules for Hexameters and Pentameters, which are required before he can compose from English words. Each Exercise is preceded by a lesson con-

taining rules and verses to be imitated. The great advantage of the book is that the verses are *not nonsense*, but have been carefully selected so that they can be construed by the pupil, who thus learns from the first to avoid mixing the words of different sentences.

## *A First Verse Book, Part II. ;*

containing Additional Exercises in Hexameters and Pentameters.

By the same Author.

*Third Edition.* 12mo. 1s.

## *Prolegomena Logica : An Inquiry into*

the Psychological Character of Logical Processes.

By the Rev. **H. L. Mansel, D.D.** Dean of St. Pauls.

*Second Edition, corrected and enlarged.* 8vo. 10s. 6d.

---

High Street, Oxford ; Trinity Street, Cambridge

## *The First German Book ;*

on the plan of "Henry's First Latin Book," and the "First French Book."

By **Thomas Kerchever Arnold, M.A.**, and **J. W. Frädersdorff**,  
Ph. Dr. of the Taylor Institution, Oxford.

*Sixth Edition.* 12mo. 5s. 6d. The Key, 2s. 6d.

## *Arithmetic, Theoretical and Practical.*

By **W. H. Girdlestone, M.A.**, of Christ's College, Cambridge,  
Principal of the Theological College, Gloucester.

*Second Edition, revised and enlarged.*

Crown 8vo. 6s. 6d.

*School Edition.* Small 8vo. 3s. 6d. (*Nearly ready.*)

"Without attempting any comparisons with the valuable and well-known treatises by Dr. Colenso, Barnard Smith, and others, we may congratulate Mr. Girdlestone on having produced a thoroughly philosophical book on this most useful subject. It appears to be especially suited for older students, who, having been taught imperfectly and irrationally in the earlier part of their school career, desire to go over the whole ground again from the beginning; but in the hands of an intelligent and discriminating teacher it may also be perfectly adapted to the comprehension of young boys."—*Times*.

"This work might be well termed a compendious system of Arithmetic; that is, one, the operations of which are effected by the shortest of methods; but these methods are not those which have been taught by the generality of our schools. Such a system, however, implies a thorough comprehension and application of the powers of numbers and their component parts. Thus the author's results are obtained by processes marvellously less than those usually employed. The author is no less happy in dealing with fractions, both vulgar and decimal, and conducts his pupil in the same style through all

the branches of his subject, including the square and cube roots. . . Throughout his progress, the author is careful to explain his reasonings to the pupil, providing him with detailed examples in each branch as he proceeds, and leaving him with a selection of them for his exercise as he concludes it; completing the whole with a tolerable collection from the Examination Papers of our Universities and Civil Service Commissions, along with an Appendix containing answers to the whole. We must content ourselves with this brief general notice of the work, which we consider one of the highest order of its kind, far, very far superior to those of former days. Assuredly, if brevity (as it is considered) be the soul of wit, so must it be that of Arithmetic, when its object is equally attained by it, as by a roundabout method; and on this account alone it commends itself to the attention of the rising generation, who might go to work with it in self-instruction without the superintendence of a teacher. But with or without such assistance, the élève who masters the contents of the work before us (some 300 pages of small 8vo), in all its parts, may well be considered a finished accountant."—*Nautical Magazine*.

### *A Manual of Confirmation; com-*

prising—1. A General Account of the Ordinance. 2. The Baptismal Vow, and the English Order of Confirmation, with Short Notes, Critical and Devotional. 3. Meditations and Prayers on Passages of Holy Scripture, in connexion with the Ordinance. With a Pastoral Letter instructing Catechumens how to prepare themselves for their first Communion.

By **Edward Meyrick Goulburn**, D.D., Dean of Norwich.

*Seventh Edition.* Small 8vo. 1s. 6d.

### *Demosthenis Orationes Privatae.*

Edited by **Arthur Holmes**, M.A., Fellow and Lecturer of Clare College, Cambridge.

Crown 8vo.

Part I.—De Coronâ. (*Nearly ready.*)

### *Theophrasti Characteres.*

Edited by **A. Pretor**, M.A., of Trinity College, Cambridge; Classical Lecturer of Trinity Hall.

Crown 8vo. (*In the press.*)

### *The First Greek Book;*

on the plan of "Henry's First Latin Book."

By **Thomas Kerchever Arnold**, M.A.

*Fifth Edition.* 12mo. 5s. Tutor's Key, 1s. 6d.

This is at once an easy Grammar, Construing, and Exercise Book. Each lesson is followed by a Vocabulary and Exercises for translation into English and Greek. The rules for accentuation

are gradually introduced into the lessons, so that the pupil is accustomed from the very beginning to write Greek words with their proper accents.

### *The Second Greek Book;*

on the same plan as "The First Greek Book."

By the same Author.

*Second Edition.* 12mo. 5s. 6d. Tutor's Key, 2s.

---

High Street, Oxford; Trinity Street, Cambridge

---

### *A Greek Primer for the use of Schools.*

By the Rev. **Charles H. Hole**, M.A., Scholar of Worcester College, Oxford; late Assistant Master at King Edward's School, Bromsgrove.

Crown 8vo. 4s.

### *Herodoti Historia.*

Edited by **H. G. Woods**, M.A., Fellow and Tutor of Trinity College, Oxford.

Crown 8vo. (*In preparation.*)

### *A Complete Edition of Homer's Iliad,*

from the best Text, with copious English Notes, and Grammatical References.

By **Thomas Kerchever Arnold**, M.A.

*Third Edition.* 12mo. 12s., half-bound.

In this Edition the argument of each book is broken into short parts, which are inserted in the text before each paragraph, in order to give the student an idea of what follows. Lists of the Homeric substantives with peculiari-

ties of form, of the adjectives with two forms, of the Homeric adverbs and adverbial phrases, and explanations of Homeric words by Buttmann, are given in the form of appendices.

### *Gradus ad Parnassum Novus; or,*

Poetical Dictionary of the Latin Language. Founded on the Thesaurus Poeticus of Quicherat.

Edited by **Thomas Kerchever Arnold**, M.A.

8vo. 10s. 6d., half-bound.

The Gradus Novus contains :—1. A separate Notice of each meaning of the Word treated. 2. A careful Selection of Synonymes, or, Quasi-Synonymes, under each meaning. 3. A careful Selection of Appropriate Epithets and Phrases.

---

3, Waterloo Place, Pall Mall, London

*The Iliad of Homer, from a carefully*

corrected Text ; with copious English Notes.

By the Rev. **William Trollope**, M.A., of Pembroke College, Cambridge ; and formerly one of the Masters of Christ's Hospital.

*Sixth Edition.* 8vo. 15s.

*Homeri Ilias.*

Edited by **S. H. Reynolds**, M.A., Fellow and Tutor of Brasenose College, Oxford.

Vol. 1. Books I. to XII.

Crown 8vo. (*In the press.*)

*Horati Opera.*

Edited by **J. M. Marshall**, M.A., Fellow and late Lecturer of Brasenose College, Oxford. One of the Masters in Clifton College.

Crown 8vo. (*In preparation.*)

*The First Italian Book ;*

on the plan of "Henry's First Latin Book."

By **Signor Piffari**, Professor of Italian, and **Dawson W. Turner**, M.A., Head Master of the Royal Institution School, Liverpool.

12mo. 5s. 6d. Key, 1s. 6d.

*Professor Inman's Nautical Tables,*

for the use of British Seamen.

*New Edition*, by the Rev. **J. W. Inman**, late Fellow of St. John's College, Cambridge, and Head Master of Chudleigh Grammar School. Revised, and enlarged by the introduction of Tables of  $\frac{1}{2}$  log. haversines, log. differences, &c. ; with a more compendious method of Working a Lunar, and a Catalogue of Latitudes and Longitudes of Places on the Seaboard.

Royal 8vo. 21s.

---

High Street, Oxford ; Trinity Street, Cambridge

## *Isocratis Orationes.*

Edited by **John Edwin Sandys, B.A.**, Fellow and Lecturer of St. John's College, and Lecturer at Jesus College, Cambridge.

Part I. *Ad Demonicum et Panegyricus.*

Crown 8vo. 4s. 6d.

"This is one of the most excellent Works of that excellent series, the *Catena Classicorum*. Isocrates has not received the attention to which the simplicity of his style and the purity of his Attic language entitle him as a means of education. Now that we have so admirable an edition of two of his Works best adapted for such a purpose, there will no longer be any excuse for this neglect. For carefulness and thoroughness of editing, it will bear comparison with the best, whether English or foreign. Besides an ample supply of exhaustive notes of rare excellence, we find in it valuable remarks on the style of Isocrates and the state of the text, a table of various readings, a list of editions, and a special introduction to each piece. As in other editions of this series, short summaries of the argument are inserted in suitable places, and will be found of great service to the student. The commentary embraces explanations of difficult passages, with instructive remarks on grammatical usages, and the derivation and meanings of words illustrated by quotations and references. Occasionally the student's attention is called to the moral sentiment expressed or implied in the text. With all this abundance of annotation, founded on a diligent study of the best and latest authorities, there is no excess of matter and no waste of words. The elegance of the exterior is in harmony with the intrinsic worth of the volume."—*Athenæum*.

"This Work deserves the warmest welcome for several reasons. In the first place, it is an attempt to introduce Isocrates into our schools, and this attempt deserves encouragement. The *Ad Demonicum* is very easy Greek. It is good Greek. And it is reading of a healthy nature for boys. The practical wisdom of the Greeks is in many respects fitted to the capacities of boys; and if books containing this wisdom are read in schools, along with others of a historical and poetical nature, they will be felt to be far from dry. Then the Editor has done every thing that an editor should do. We have a series of short introductory essays; on the style of Isocrates, on the text, on the *Ad Demonicum*, and on the *Panegyricus*. These are characterized by sound sense, wide and thorough learning, and the capability of presenting thoughts clearly and well."—*Museum*.

"By editing Isocrates Mr. Sandys does good service to students and teachers of Greek Prose. He places in our hands in a convenient form an author who will be found of great use in public schools, where he has been hitherto almost unknown. . . . Mr. Sandys worthily sustains as a commentator the name which he has already won. The historical notes are good, clear, and concise; the grammatical notes scholar-like and practically useful. Many will be welcome alike to master and pupil."—*Cambridge University Gazette*.

3, Waterloo Place, Pall Mall, London

---

## *A Practical Introduction to Latin*

Prose Composition : Part I.

By **Thomas Kerchever Arnold**, M.A.

*Fifteenth Edition.* 8vo. 6s. 6d. Tutor's Key, 1s. 6d.

In this Work the rules for the government and arrangement of words, and the Idioms of the Latin language are given in short lessons, and illustrated by examples from the best authors: the exercises that follow, are so arranged, that the rules are impressed on the memory by *very frequent*

*repetition.* Much attention has been paid to Synonymes and to the use of the Subjunctive. Throughout the book one object is steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases.*

## *The Formation of Tenses in the Greek*

Verb ; showing the Rules by which every Tense is Formed from the pure stem of the Verb, and the necessary changes before each Termination.

By **C. S. Jerram**, M.A., late Scholar of Trinity College, Oxon.

Crown 8vo. 1s. 6d.

## *Latin viâ English; being the Second*

Part of Spelling turned Etymology.

By **Thomas Kerchever Arnold**, M.A., late Rector of Lyndon, and formerly Fellow of Trinity College, Cambridge.

*Fourth Edition.* 12mo. 4s. 6d.

## *Private Devotions for School-boys ;*

together with some Rules of Conduct given by a Father to his Son, on his going to School.

By **William Henry**, third Lord Lyttelton ; revised and corrected by his Son, fourth Lord Lyttelton.

*Sixth Edition.* 32mo. 6d.

## *Martialis Epigrammata.*

Edited by **George Butler**, M.A., Principal of Liverpool College ; late Fellow of Exeter College, Oxford.

Crown 8vo. (*In preparation.*)

---



## *Pearson's Exposition of the Creed.*

Edited by **Temple Chevallier, B.D.**, Professor of Mathematics in the University of Durham, and late Fellow and Tutor of St. Catherine's College, Cambridge.

*Second Edition.* 8vo. 10s. 6d.

## *Persii Satirae.*

Edited by **A. Pretor, M.A.**, of Trinity College, Cambridge, Classical Lecturer of Trinity Hall, Composition Lecturer of the Perse Grammar School, Cambridge.

Crown 8vo. 3s. 6d.

"This is one of the ablest editions published in the *Catena Classicorum* under the superintendence of Mr. Holmes and Mr. Bigg. Mr. Pretor has adopted in his edition a plan which he defends on a general principle, but which has really its true defence in the special peculiarities of his author. Mr. Pretor has given his readers translations of almost all the difficult passages. We think he has done so wisely in this case; for the allusions and constructions are so obscure that help is absolutely necessary. He has also been particularly full in his notes. He has thought and written with great independence. He has used every means to get at the meaning of his author. He has gone to many sources for illustration. And altogether he has produced what we may fairly regard as the best edition of Persius in English."—*Museum*.

"In undertaking to edit for the *Catena Classicorum* an author so obscure as Persius confessedly is, Mr. Pretor has boldly grappled with a most difficult task. He has, however, performed it very well, because he has begun, as his Introduction shows, by making himself thoroughly acquainted with the mind and temper—a sufficiently cynical one—of the poet, and thus laying a good basis for his judgment on the conflicting opinions and

varying interpretations of previous editors. The bulk of his commentary is from Jahn; and if we were disposed to object, we should say that some portion of the matter he has transferred to his pages might as well have been omitted. To explain Persius satisfactorily, i. e. to make him really intelligible, it is necessary rather to keep before the reader the thread of the story, and to point out the less obvious, because purposely obscured, allusions and the sudden changes of the characters in the dialogues, than to dwell too much on the explanation of the words. If the satires of Persius are difficult, they are also very short; and the more a commentary can be kept within reasonable limits, the more willing students will try to master the matter. All that can be required by the student of Persius, including an elaborate introduction, a preliminary exposition of each satire, and a very copious index verborum, is now compressed in a volume of less than 150 pages. It is a most useful book, and will be welcome in proportion as such an edition was really very much wanted. The good sense and sound judgment shown by the editor on controverted points give promise of excellent literary work in future undertakings of the like kind."—*Cambridge University Gazette*.

3, Waterloo Place, Pall Mall, London

## *Sophoclis Tragoediae.*

Edited by **E. C. Jebb, M.A.**, Fellow and Assistant Tutor of  
Trinity College, Cambridge.

Crown 8vo.

Part I. The Electra. 3s. 6d.

Part II. The Ajax. 3s. 6d.

"We have no hesitation in saying that in style and manner Mr. Jebb's notes are admirably suited for their purpose. The explanations of grammatical points are singularly lucid, the parallel passages generally well chosen, the translations bright and graceful, the analysis of arguments terse and luminous. Mr. Jebb has clearly shown that he possesses some of the qualities most essential for a commentator."—*Spectator*.

"The notes appear to us exactly suited to assist boys of the Upper Forms at Schools, and University students; they give sufficient help without over-doing explanations. . . . His critical remarks show exact and acute scholarship, and a very useful addition to ordinary notes is the scheme of metres in the choruses."—*Guardian*.

"We have seen it suggested that it is unsafe to pronounce on the merits of a Greek play edited for educational purposes until it has been tested in the hands of pupils and tutors. But our examination of the instalment of 'Sophocles,' which Mr. Jebb has put forth, has assured us that this is a needless suspension of judgment, and prompted us to commit the justifiable rashness of pronouncing upon its contents, and of asserting after due perusal that it is calculated to be admirably serviceable to every class of scholars and learners. And this assertion is based upon the fact that it is a by no means one-sided edition, and that it looks as with the hundred eyes of Argus, here, there, and every where, to keep the reader from straying. In a concise and succinct style of English annotation, forming the best substitute for the time-honoured Latin notes which had so much to do with making good scholars in days of yore, Mr. Jebb keeps a steady eye for all questions of grammar, construction,

scholarship, and philology, and handles these as they arise with a helpful and sufficient precision. In matters of grammar and syntax his practice for the most part is to refer his reader to the proper section of Madvig's 'Manual of Greek Syntax'; nor does he ever waste space and time in explaining a construction, unless it be such an one as is not satisfactorily dealt with in the grammars of Madvig or Jelf. Experience as a pupil and a teacher has probably taught him the value of the wholesome task of hunting out a grammar reference for oneself, instead of finding it, handy for slurring over, amidst the hundred and one pieces of information in a voluminous foot-note. But whenever there occurs any peculiarity of construction, which is hard to reconcile to the accepted usage, it is Mr. Jebb's general practice to be ready at hand with manful assistance."—*Contemporary Review*.

"Mr. Jebb has produced a work which will be read with interest and profit by the most advanced scholar, as it contains, in a compact form, not only a careful summary of the labours of preceding editors, but also many acute and ingenious original remarks. We do not know whether the matter or the manner of this excellent commentary is deserving of the higher praise: the skill with which Mr. Jebb has avoided, on the one hand, the wearisome prolixity of the Germans, and on the other the jejune brevity of the Porsonian critics, or the versatility which has enabled him in turn to elucidate the plots, to explain the verbal difficulties, and to illustrate the idioms of his author. All this, by a studious economy of space and a remarkable precision of expression, he has done for the 'Ajax' in a volume of some 200 pages."—*Athenæum*.

High Street, Oxford; Trinity Street, Cambridge

*Platonis Phaedo.*

Edited by **Alfred Barry**, D.D., late Fellow of Trinity College, Cambridge, Principal of King's College, London.

Crown 8vo. (*In preparation.*)

*Taciti Historiae.*

Edited by **W. H. Simcox**, M.A., Fellow and Lecturer of Queen's College, Oxford.

Crown 8vo. (*In preparation.*)

*Thucydidis Historia.*

Edited by **Charles Bigg**, M.A., late Senior Student and Tutor of Christ Church, Oxford. Second Classical Master of Cheltenham College.

Vol. I. Books I. and II. with Introductions.

Crown 8vo. 6s.

"Mr. Bigg in his 'Thucydides' prefixes an analysis to each book, and an admirable introduction to the whole work, containing full information as to all that is known or related of Thucydides, and the date at which he wrote, followed by a very masterly critique on some of his characteristics as a writer."—*Athenaeum*.

"While disclaiming absolute originality in his book, Mr. Bigg has so thoroughly digested the works of so many eminent predecessors in the same field, and is evidently on terms of such intimacy with his author as perforce to inspire confidence. A well-pondered and well-written introduction has formed a part of each link in the 'Catena' hitherto published, and Mr. Bigg, in addition to a general introduction, has given us an essay on 'Some Characteristics of Thucydides,' which no one can read without being

impressed with the learning and judgment brought to bear on the subject."

—*Standard*.

"We need hardly say that these books are carefully edited; the reputation of the editor is an assurance on this point. If the rest of the history is edited with equal care, it must become the standard book for school and college purposes."—*John Bull*.

"Mr. Bigg first discusses the facts of the life of Thucydides, then passes to an examination into the date at which Thucydides wrote; and in the third section expatiates on some characteristics of Thucydides. These essays are remarkably well written, are judicious in their opinions, and are calculated to give the student much insight into the work of Thucydides, and its relation to his own times, and to the works of subsequent historians."

—*Museum*.

3, Waterloo Place, Pall Mall, London

---

*The Prayer Book Interleaved ;*

with Historical Illustrations and Explanatory Notes arranged parallel to the Text, by the Rev. **W. M. Campion**, B.D., Fellow and Tutor of Queens' College and Rector of St. Botolph's, and the Rev. **W. J. Beaumont**, M.A., late Fellow of Trinity College, Cambridge, and Incumbent of St. Michael's, Cambridge. With a Preface by the **Lord Bishop of Ely**.

*Fourth Edition.* Small 8vo. 7s. 6d.

*Selections from Modern French Authors.*

Edited, with English Notes and Introductory Notice, by **Henri Van Laun**, French Master in the Classical Department of Cheltenham College.

Part I.—**HONORÉ DE BALZAC.**

Part II.—**H. A. TAINÉ.**

Crown 8vo. 3s. 6d. each.

"This selection answers to the requirements expressed by Mr. Lowe in one of his speeches on education, where he recommended that boys should be attracted to the study of French by means of its lighter literature. M. Van Laun has executed the task of selection with excellent taste. The episodes he has chosen from the vast 'Human Comedy' are naturally such as do not deal with passions and

experiences that are proper to mature age. Even thus limited, he had an overwhelming variety of materials to choose from ; and his selection gives a fair impression of the terrible power of this wonderful writer, the study of whom is one of the most important means of self-education open to a cultivated man in the nineteenth century."

—*Pall Mall Gazette.*

*An Outline of Logic,*

for the use of Teachers and Students.

By **Francis Garden**, M.A., Trinity College, Cambridge, Sub-Dean of Her Majesty's Chapels Royal ; Chaplain to the Household in St. James's Palace ; Professor of Mental and Moral Science, Queen's College, London.

Small 8vo. 4s.

---

High Street, Oxford ; Trinity Street, Cambridge

## *The Holy Bible.*

.With Notes and Introductions.

By **Chr. Wordsworth**, D.D., Bishop of Lincoln; formerly Canon of Westminster, and Archdeacon.

Imperial 8vo.

		Part	£	s.	d.
Vol. I.	38s.	I. Genesis and Exodus. <i>Second Edition</i> . . .	1	1	0
		II. Leviticus, Numbers, Deuteronomy. <i>Second Edition</i> . . .	0	18	0
Vol. II.	21s.	III. Joshua, Judges, Ruth. <i>Second Edition</i> . . .	0	12	0
		IV. The Books of Samuel. <i>Second Edition</i> . . .	0	10	0
Vol. III.	21s.	V. The Books of Kings, Chronicles, Ezra, Nehemiah, Esther. <i>Second Edition</i> . . .	1	1	0
		VI. The Book of Job. <i>Second Edition</i> . . .	0	9	0
Vol. IV.	34s.	VII. The Book of Psalms. <i>Second Edition</i> . . .	0	15	0
		VIII. Proverbs, Ecclesiastes, Song of Solomon . . .	0	12	0
Vol. V.		IX. Isaiah. . . . .	0	12	6
		X. Jeremiah, Lamentations, and Ezekiel . . . . .	1	1	0
		XI. The Minor Prophets. ( <i>In preparation.</i> )			

## *Liber Precum Publicarum Ecclesiae*

Anglicanae.

A **Gulielmo Bright**, A.M., et **Petro Goldsmith Medd**, A.M., Presbyteris, Collegii Universitatis in Acad. Oxon. Sociis, Latine redditus.

In an elegant pocket volume, with all the Rubrics in red.

*New Edition.* Small 8vo. 6s.

3, Waterloo Place, Pall Mall, London

## *Catechesis; or, Christian Instruction*

preparatory to Confirmation and First Communion.

By **Charles Wordsworth**, D.C.L., Bishop of St. Andrew's.

*New and cheaper Edition.* Small 8vo. 2s.

"The whole work, in fact, is a masterly one, whilst doctrinally it leaves nothing to be desired. To the clergy generally, and for the higher schools of all kinds, it will be found most useful. It is by far the best with which we are acquainted; infinitely superior to the common run of catechists' manuals."—*English Churchman*.

"This is now an old book, but it is an uncommonly good one, as we can personally testify, having had it in more or less constant use for some sixteen years. It is a real boon to the clergy that they may now have it for two shillings."—*Literary Churchman*.

"The chief value of the work is in its devotional character; its tendency every where to make the intellect wait

upon the heart. Another most important quality is the consistent deference every where paid to the Church's formularies and Holy Scripture, so that it is impossible to regard the volume as a party one either way."

—*Clerical Journal*.

"A very valuable manual, drawn up with much care. It would be a very suitable book to put into the hands of children who are fairly well educated."—*Church Review*.

"It needs no recommendation at our hands, for it is properly looked upon by many as a standard work. It is moreover unquestionably and thoroughly systematic, and conveys much information regarding the Christian religion."—*Union Review*.

## *Terenti Comoediae.*

Edited by **T. L. Papillon**, M.A., Fellow and Classical Lecturer of Merton College, Oxford.

Crown 8vo. (*In the press.*)

## *Sophocles: Five Plays, with English*

Notes from Schneidewin.

Edited by **T. K. Arnold**, M.A., the Ven. **Archdeacon Paul**, and the Rev. **Henry Browne**, M.A.

12mo.

Ajax. 3s. Philoctetes. 3s. Oedipus Tyrannus. 4s.  
Oedipus Coloneus. 4s. Antigone. 4s.

---

High Street, Oxford; Trinity Street, Cambridge

## *Aristotelis Ethica Nicomachea*

Edidit, emendavit, crebrisque locis parallelis e libro ipso, aliisque ejusdem Auctoris scriptis, illustravit **Jacobus E. T. Rogers**, A.M., *Œconomix Politicæ Prælector*.

*New Edition.* Small 8vo. 4s. 6d.

## *Arithmetic for the Use of Schools;*

with a numerous collection of Examples.

By **E. D. Beasley**, M.A., Head Master of Grantham Grammar School, and formerly Fellow of St. John's College, Cambridge; Author of "Elements of Plane Trigonometry."

12mo. 3s.

The Examples are also sold separately:—

Part I.—Elementary Rules. 8d.

Part II.—Higher Rules. 1s. 6d.

## *Juvenalis Satiræ.*

Edited by **G. A. Simcox**, M.A., Fellow and Classical Lecturer of Queen's College, Oxford.

Thirteen Satires.

Crown 8vo. 3s. 6d.

"Of Mr. Simcox's 'Juvenal' we can only speak in terms of the highest commendation, as a simple, unpretending work, admirably adapted to the wants of the school-boy or of a college passman. It is clear, concise, and scrupulously honest in shirking no real difficulty. The pointed epigrammatic hits of the satirist are every where well brought out, and the notes really are what they profess to be, explanatory in the best sense of the term."—*London Review*.

"This is a link in the *Catena Classicorum* to which the attention of our readers has been more than once directed as a good Series of Classical Works for School and College purposes. The Introduction is a very comprehensive and able account of

Juvenal, his Satires, and the Manuscripts."—*Athenæum*.

"This is a very original and enjoyable Edition of one of our favourite classics."—*Spectator*.

"Every class of readers—those who use Mr. Simcox as their sole interpreter, and those who supplement larger editions by his concise matter—will alike find interest and careful research in his able Preface. This, indeed, we should call the great feature of his book. The three facts which sum up Juvenal's history so far as we know it are soon despatched; but the internal evidence both as to the dates of his writing and publishing his Satires, and as to his character as a writer, occupy some fifteen or twenty pages, which will repay methodical study."—*Churchman*.

3, Waterloo Place, Pall Mall, London

---

*A Practical Introduction to Greek*

Accidence. With Easy Exercises and Vocabulary.

By **Thomas Kerchever Arnold**, M.A.

*Eighth Edition.* 8vo. 5s. 6d.

*The New Testament for English*

Readers; containing the Authorized Version, with a revised English Text; Marginal References; and a Critical and Explanatory Commentary.

By **Henry Alford**, D.D., Dean of Canterbury.

Now complete in 2 Vols. or 4 Parts, price 54s. 6d.

Separately,

Vol. 1, Part I.—The Three First Gospels, with a Map. *Second Edition.* 12s.

Vol. 1, Part II.—St. John and the Acts. *Second Edition.* 10s. 6d.

Vol. 2, Part I.—The Epistles of St. Paul, with a Map. 16s.

Vol. 2, Part II.—Hebrews to Revelation. 8vo. 16s.

*An Introduction to the Devotional*

Study of the Holy Scriptures.

By **Edward Meyrick Goulburn**, D.D., Dean of Norwich.

*Ninth Edition.* Small 8vo. 3s. 6d.

*A Catechism compiled and arranged*

for the use of Young Persons.

By **Edward B. Ramsay**, M.A., Incumbent of St. John the Evangelist, Edinburgh, and Dean of the Diocese.

*Eighth Edition.* 18mo. 1s. 6d.

---

High Street, Oxford; Trinity Street, Cambridge



*Theophilus Anglicanus; or, Instruction*  
concerning the Church, and the Anglican Branch of it.  
For the use of Schools, Colleges, and Candidates for Holy Orders.

By **Chr. Wordsworth**, D.D., Bishop of Lincoln.

*Ninth Edition.* Small 8vo. 5s.

*A Dictionary of the English Language.*

By **Robert Gordon Latham**, M.A., M.D., F.R.S., &c., late Fellow of King's College, Cambridge, Author of "The English Language," &c. Founded on that of Dr. **Samuel Johnson** as edited by the Rev. **H. J. Todd**, M.A. With numerous Emendations and Additions.

4to.

Vol. I. in Two Parts. 3l. 10s.

Vol. II. (*In the press.*)

*Outlines of Norwegian Grammar, with*

Exercises; being a Help towards acquiring a practical Knowledge of the Language.

By **J. Y. Sargent**, M.A., Fellow of Magdalen College, Oxford.

Small 8vo. 3s.

*The First Hebrew Book;*

on the Plan of "Henry's First Latin Book."

By **Thomas Kerchever Arnold**, M.A.

*Third Edition.* 12mo. 7s. 6d. Key. 3s. 6d.

In this Manual, the difficulties by which learners are most commonly deterred from the study of Hebrew are smoothed by a gradual exhibition of the facts of the language. Through

a considerable part of the book the paradigms and exercises are printed both in Hebrew and English characters.

*The Second Hebrew Book ; containing*

the Book of Genesis. With Syntax and Vocabulary.

By **Thomas Kerchever Arnold, M.A.**

12mo. 9s.

*Historiæ Antiquæ Epitome ; from*

Cornelius Nepos, Justin, &c. With English Notes, Rules for Construing, Questions, and Geographical Lists.

By **Thomas Kerchever Arnold, M.A.**

*Eighth Edition.* 12mo. 4s.

*P. Virgilii Maronis Æneidos Libri*

I.—VI., with English Notes, chiefly from the Edition of **P. Wagner.**

By **T. Clayton, M.A.,** and **C. S. Jerram, M.A.,** formerly Scholars of Trinity College, Oxford.

Small 8vo. 4s. 6d.

*Homer for Beginners ; containing the*

Iliad, Books I.—III., with English Notes ; forming a sufficient Commentary for Young Students.

Edited by **Thomas Kerchever Arnold, M.A.**

*Third Edition.* 12mo. 3s. 6d.

*A Practical Introduction to Greek*

Prose Composition. Part the First.

By **Thomas Kerchever Arnold, M.A.**

*Tenth Edition.* 8vo. 5s. 6d.

In this Work the Syntax is broken up into short lessons, each followed by a Vocabulary and Exercise, and preceded by Model Sentences in Greek, containing examples of the rules, whilst each exercise contains many examples of the back rules, so that by imitation and very frequent repetition they may

be thoroughly impressed upon the mind. The pupil thus gradually learns the niceties of the language, whilst one object is steadily kept in view, that of making the *general construction of sentences* of more importance than the mere government of cases.

## *A Syntax of the Greek Language,*

especially of the Attic Dialect, for the use of Schools.

By Dr. **J. N. Madvig**, Professor in the University of Copenhagen. Translated from the German by the Rev. **Henry Browne**, M.A., and Edited by the late Rev. **Thomas Kerchever Arnold**, M.A. With an Appendix on the Greek Particles, by the Translator.

Square 8vo. 8s. 6d.

## *The Theatre of the Greeks: a Series of*

Papers relating to the History and Criticism of the Greek Drama. With an original Introduction and Notes.

By **John William Donaldson**, D.D.

*Seventh Edition.* 8vo. 14s.

## *A Practical Introduction to Latin*

Verse Composition.

By **Thomas Kerchever Arnold**, M.A.

*Fourth Edition.* 12mo. 3s. 6d.

This Work supposes the pupil to be already capable of composing verses easily when the "*full sense*" is given. Its object is to facilitate his transition to original composition in Elegiacs and Hexameters, and to teach him to compose the Alcaic and Sapphic stanzas: explanations and a few exercises are also given on the other Horatian metres. A short Poetical Phraseology is added.

In the present Edition the whole Work has been corrected, the translations being carefully compared with the originals. The Alcaics and Sapphics have been arranged in stanzas, and each kind of verse placed in a separate chapter, the old numbers of the Exercises being preserved for convenience in use. Other improvements have been made which it is hoped will add to its value.

## *An Analysis of the Exposition of the*

Creed, written by the Right Reverend Father in God, **J. Pearson**, D.D., late Lord Bishop of Chester. Compiled with some additional matter occasionally interspersed, for the use of Students of Bishop's College, Calcutta. By **W. H. Mill**, D.D.

*Third Edition.* 8vo. 5s.

---

3, Waterloo Place, Pall Mall, London

*The Homilies, with various Readings,*

and the Quotations from the Fathers in the Original Languages.

Edited by **G. E. Corrie**, D.D.

8vo. 10s. 6d.

*The Elements of Euclid;*

viz. the First Six Books, together with the Eleventh and Twelfth; from the Text of **Robert Simson**. Carefully corrected by **Samuel Maynard**.

18mo. 4s.

*Simson's Euclid.*

Edited in the Symbolical Form by **R. Blakelock**, M.A., late Fellow and Assistant Tutor at Catharine Hall, Cambridge.

*New Edition.* 18mo. 6s.

*The Public Schools Calendar.* 1866.

Edited by a Graduate of the University of Oxford.

Small 8vo. 6s.

This Work is designed both to present in a convenient shape the information usually sought by inquirers, and to serve as an interesting record to those who are passing through the Schools.

It recites the Foundation and Government of the Schools; their Endowments and Exhibitions; the names of the Masters and University Exhi-

bitioners; the Chief Studies, School-hours, and Vacations; the necessary Expenses and optional Payments; the present number of Students; and various other particulars. The Nine Schools reported upon by the Royal Commission are treated in greater detail than the rest, and of these the full School Lists are given.

*The Syntax and Synonyms of the*

Greek Testament.

By **William Webster**, M.A., late Fellow of Queens' College, Cambridge.

8vo. 9s.

The Syntax is based upon Donaldson's, with extracts from the writings of eminent English Theologians of the present day. The chapter on Synonyms treats of many words which have

not been noticed by other writers. In another chapter attention is drawn to some passages in which the Authorized Version is inexact or obscure. Copious Indices are added.

*University of Cambridge. Local Examinations.* Examination Papers, with Lists of Syndics and Examiners, for the Examinations of Boys and Girls. Held in December, 1868. To which are added the Regulations for the Examinations in 1869.

8vo. 2s.

*University of Cambridge. Local Examinations.* Class Lists. For the Examinations held in December, 1868.

8vo. 6d.

*University of Cambridge. Local Examinations.* The Eleventh Annual Report of the Syndicate, presented to the Senate, March 10th, 1868. With Supplementary Tables.

8vo. 1s. 6d.

## Index

<i>Latin.</i>	PAGE		PAGE
Cicero . . . . .	5, 6	Aristophanes . . . . .	4
Cornelius Nepos . . . . .	6	Aristotle . . . . .	4, 24
Döderlein's Latin Synonymes . . . . .	9	Cambridge Greek and English Testament . . . . .	5
Ellis's Exercises . . . . .	9	----- Greek Testament . . . . .	5
Flosculi Cheltonienses . . . . .	9	Crusius's Greek and English Lexicon . . . . .	7
Gradus ad Parnassum . . . . .	14	Dalzel's <i>Analecta Græca Minora</i> . . . . .	7
Henry's First Latin Book . . . . .	2	Demosthenes . . . . .	7, 8, 13
----- Second Latin Book . . . . .	2	First Greek Book . . . . .	13
Historiæ Antiquæ Epitome . . . . .	27	Frädersdorff's English-Greek Lexicon . . . . .	10
Horace . . . . .	15	Greek Accidence . . . . .	25
Juvenal . . . . .	24	----- Prose Composition . . . . .	27
Latin Prose Composition . . . . .	17	Herodotus . . . . .	14
----- Verse Composition . . . . .	28	Hole's Greek Primer . . . . .	14
----- viâ English . . . . .	17	Homer . . . . .	14, 15, 27
Martial . . . . .	17	Isocrates . . . . .	16
Ovid . . . . .	6, 8, 9	Jerram's Tenses of the Greek Verb . . . . .	17
Persius . . . . .	18	Madvig's Greek Syntax . . . . .	28
Riddle and Arnold's English-Latin Lexicon . . . . .	2	Plato . . . . .	20
----- Abridged . . . . .	2	Sophocles . . . . .	19, 23
Tacitus . . . . .	20	Theophrastus . . . . .	13
Terence . . . . .	23	Thucydides . . . . .	20
Verse Book (The First) . . . . .	11	Webster's Syntax of the Greek Testament . . . . .	29
Virgil . . . . .	27	Wordsworth's Greek Testament . . . . .	7
<i>Greek.</i>			
Alford's Greek Testament . . . . .	2		
----- Abridged . . . . .	3		

High Street, Oxford; Trinity Street, Cambridge

*English.*

	PAGE
Aldrich's Logic, by Mansel . . .	9
Beasley's Arithmetic . . .	24
Cambridge Local Examination Papers . . .	30
----- Class Lists . . .	30
----- Annual Report of the Syndicate . . .	30
Davys' History of England . . .	1
Donaldson's Theatre of the Greeks . . .	28
English Prose Composition . . .	1
Garden's Outline of Logic . . .	21
Girdlestone's Arithmetic . . .	12
Inman's Nautical Tables . . .	15
Latham and Todd's Johnson's Dictionary . . .	26
Mansel's Prolegomena Logica . . .	11
Public Schools Calendar . . .	29
Simson's Euclid . . .	29
----- Symbolical Euclid . . .	29

*French, German, Italian, &c.*

De Balzac. Edited by Van Laun . . .	21
First French Book . . .	11
----- German Book . . .	12
----- Hebrew Book . . .	26
----- Italian Book . . .	15

	PAGE
Sargent's Outlines of Norwegian Grammar . . .	26
Taine, H. A. Edited by Van Laun . . .	21

*Theology.*

Alford's New Testament for English Readers . . .	25
Blunt's Key to the Bible . . .	3
----- Prayer Book . . .	3
----- Church History (Ancient) . . .	3
----- Household Theology . . .	5
Goulburn's Manual of Confirmation . . .	13
----- Study of the Holy Scriptures . . .	25
Homilies (The) . . .	29
Liber Precum Publicarum . . .	22
Lyttelton's Private Devotions . . .	17
Mill's Analysis of Pearson on the Creed . . .	28
Norris's Key to Four Gospels . . .	3
Pearson on the Creed, by Chevallier . . .	18
Prayer Book Interleaved . . .	21
Ramsay's Catechism for Young Persons . . .	25
Wordsworth's Catechesis . . .	23
----- Theophilus . . .	26
----- Anglicanus . . .	26
----- Holy Bible . . .	22

RIVINGTONS,  
London, Oxford, and Cambridge

7

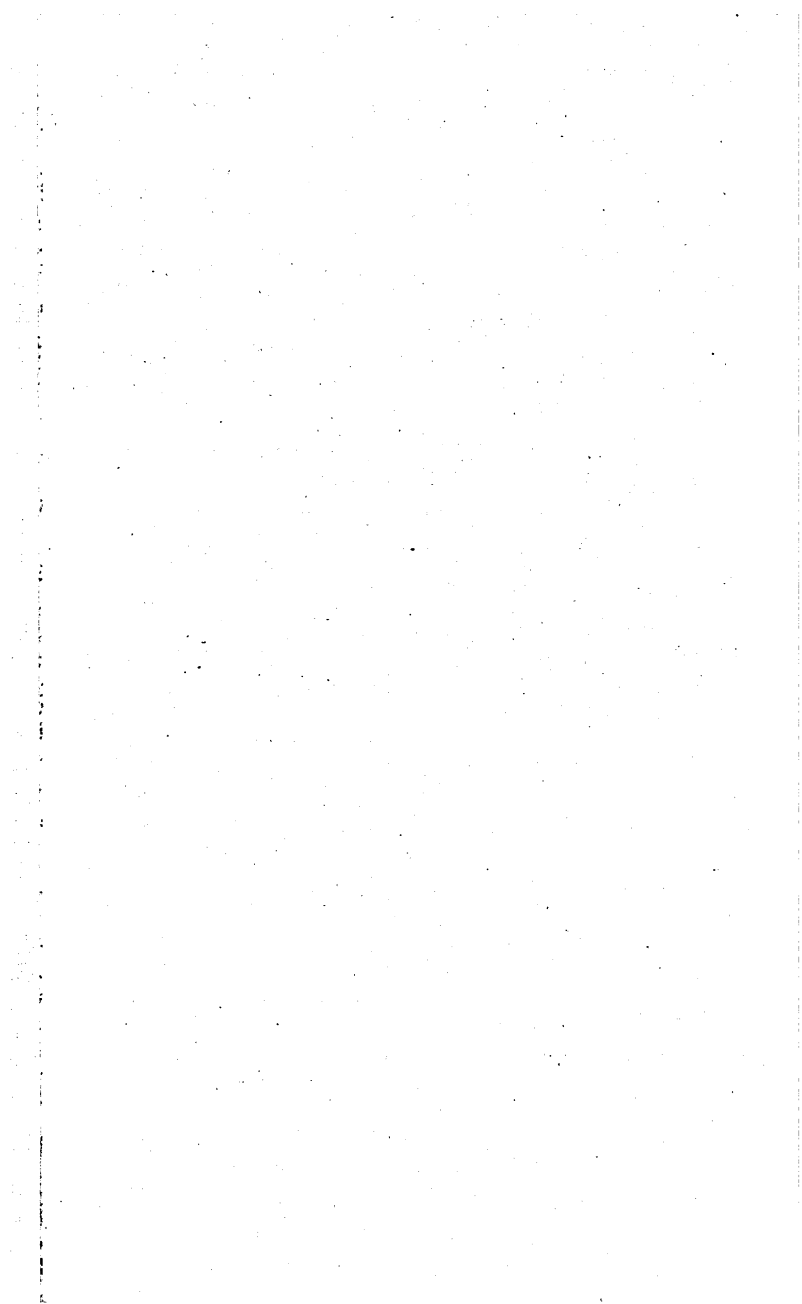
JW

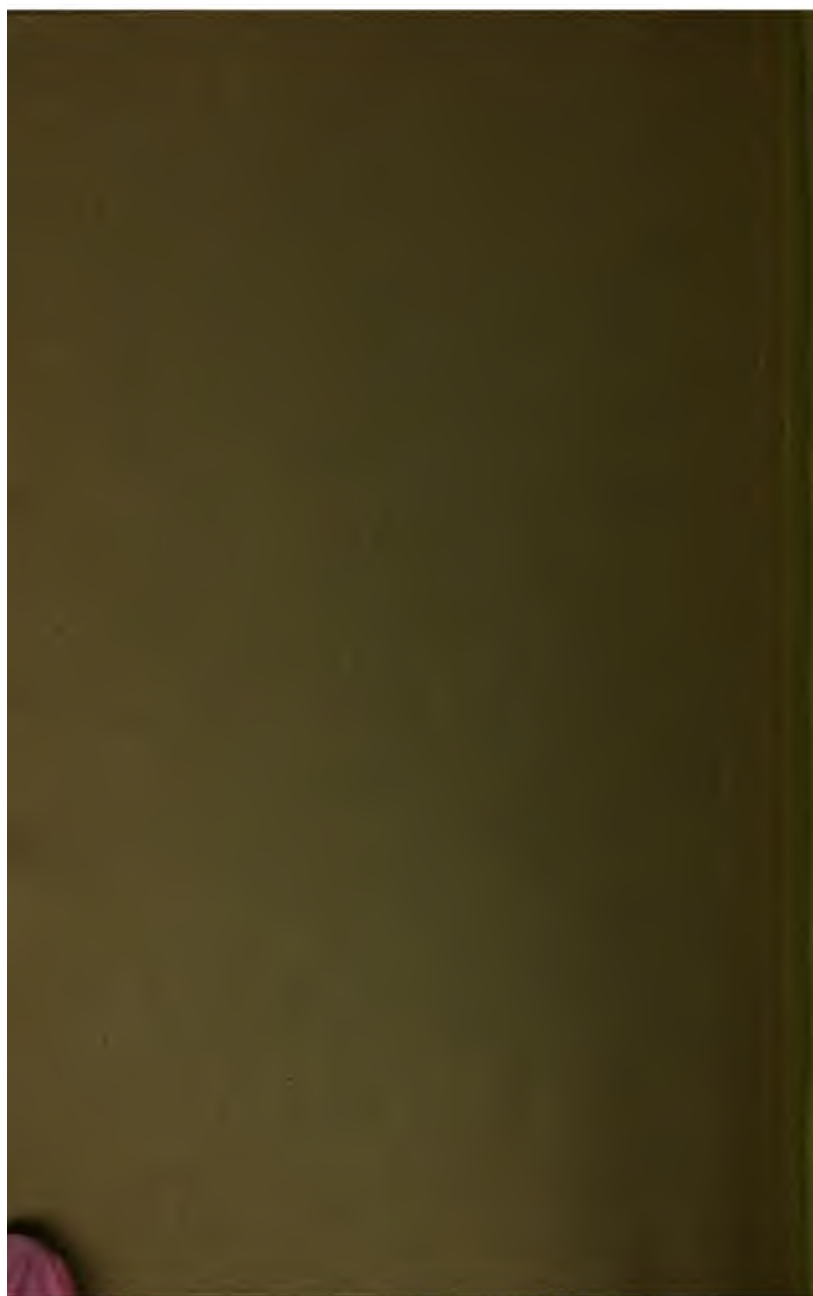




\_\_\_\_\_

\_\_\_\_\_





DEC 28 1984

